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THE

WORKS

OF THE REVEREND

WILLIAM LAW, A.M.

IN NINE VOLUMES.

VOL. VIII.

CONTAINING

I. The Spirit of Love. In Two Parts.

II. A short, but sufficient Confutation of the Reverend Dr. Warburton's Projected Defence of Christianity.

LONDON:

Printed for J. RICHARDSON, in *Pater-Noster-Row.*

M,DCC,LXII.

THE

SPIRIT

OF

LOVE,

BEING AN

APPENDIX

TO THE

SPIRIT of PRAYER.

In a LETTER *to a Friend.*

By *WILLIAM LAW*, A.M.

LONDON:

Printed for W. INNYS, and J. RICHARDSON, in *Pater-noſter Row.*

MDCCLII.

THE SPIRIT OF LOVE.

My Dear Friend,

YOU had no Occaſion to make any Apology for the Manner of your Letter to me; for tho' you very well know, that I have as utter an Averſion to waſte my Time and Thoughts in Matters of Theological Debate, as in any Contentions merely of a worldly Nature, as knowing that the former are generally as much, if not more, hurtful to the Heart of Man than the latter; yet as your Objections rather tend to ſtir up the Powers of Love, than the Wrangle of a rational Debate; ſo I conſider them only as Motives and Occaſions of edifying both you and myſelf with the Truth, the Power, and divine Bleſſedneſs, of the *Spirit* of *Love*.

You ſay, " There is nothing in all my " Writings that has more affected you than " that Spirit of Love that breathes in them ; " and that you wiſh for nothing ſo much as " to have a living Senſibility of the Power, " Life, and Religion, of Love. But you have " theſe two Objections often riſing in your " Mind: *Firſt*, That this Doctrine of pure " and univerſal Love may be too refined and " imaginary ; becauſe you find, that how- " ever you like it, yet you cannot attain to it, " or overcome all That in your Nature which " is contrary to it, do what you can ; and ſo " are only able to be an Admirer of that " Love which you cannot lay hold of. *Se-* " *condly*, Becauſe you find ſo much ſaid in " Scripture of a *Righteouſneſs* and *Juſtice*, a " *Wrath* and *Vengeance*, of God, that muſt " be *atoned* and *ſatisfied*, &c. that tho' " you are in Love with that Deſcription of " the Deity, which I have given, as a Being " that is *all Love*, yet you have ſome Doubt " whether the Scripture will allow of it."

Thus ſtand your Objections, which will fall into nothing, as ſoon as you look at them from a right Point of View: Which will then be, as ſoon as you have found the true Ground of the Nature, Power, and Neceſſity, of the bleſſed Spirit of Love.

Now,

Now, the Spirit of Love has this Original. God, as conſidered in himſelf, in his holy Being, before any thing is brought forth by him, or out of him, is only an *eternal Will to all Goodneſs*. This is the *one eternal immutable* God, that from Eternity to Eternity changeth not, that can be neither more nor leſs, nor any thing elſe, but an *eternal Will to all the Goodneſs* that is in himſelf, and can come from him. The Creation of ever ſo many Worlds, or Syſtems of Creatures, adds nothing to, nor takes any thing from, this immutable God: He always was, and always will be, the ſame *immutable Will to all Goodneſs*. So that as certainly as he is the Creator, ſo certainly is he the Bleſſer of every created Thing, and can give *nothing* but Bleſſing, Goodneſs, and Happineſs, from himſelf, becauſe he has *in himſelf* nothing elſe to give. It is much more poſſible for the Sun to give forth Darkneſs, than for God to do, or be, or give forth, any thing but Bleſſing and Goodneſs. Now this is the *Ground and Original* of the Spirit of Love in the Creature; it is and muſt be a *Will to all Goodneſs*, and you have not the *Spirit of Love* till you have this Will to all Goodneſs at all Times, and on all Occaſions. You may indeed do many Works of Love, and delight in them, eſpecial-

ly at such Times as they are not inconvenient to you, or contradictory to your State, or Temper, or Occurrences in Life. But the Spirit of Love is not in you, till it is the Spirit of your Life, till you live *freely*, *willingly*, and *universally*, according to it. For every Spirit acts with Freedom and Universality according to what it is. It needs no Command to live its *own Life*, or be what it is, no more than you need bid Wrath be wrathful. And therefore when *Love* is the Spirit of your Life, it will have the *Freedom* and *Universality* of a Spirit; it will always live and work in Love, not because of *This* or *That*, *Here* or *There*, but because the Spirit of Love can only love, where-ever it is or goes, or whatever is done to it. As the *Sparks* know no Motion, but that of flying upwards, whether it be in the Darkness of the Night, or in the Light of the Day; so the Spirit of Love is always in the same Course; it knows no Difference of Time, Place, or Persons; but whether it *gives* or *forgives*, *bears* or *forbears*, it is equally doing its own delightful Work, equally blessed from itself. For the Spirit of Love, where-ever it is, is its own Blessing and Happiness, because it is the *Truth* and *Reality* of God in the Soul; and therefore is in the same Joy of Life, and is the same

Good

Good to itſelf, every-where, and on every Occaſion.

Oh! Sir, would you know the Bleſſing of all Bleſſings, it is this *God of Love* dwelling in your Soul, and killing every Root of Bitterneſs which is the Pain and Torment of every earthly, ſelfiſh Love. For all Wants are ſatisfied, all Diſorders of Nature are removed, no Life is any longer a Burden, every Day is a Day of Peace, every thing you meet becomes a Help to you, becauſe every thing you ſee or do is all done in the ſweet, gentle Element of Love. For as Love has no By-Ends, wills nothing but its own Increaſe, ſo every thing is as Oil to its Flame; it muſt have that which it wills, and cannot be diſappointed, becauſe every thing naturally helps it to live in its own Way, and to bring forth its own Work. The Spirit of Love does not want to be rewarded, honoured, or eſteemed; its only Deſire is to propagate itſelf, and become the Bleſſing and Happineſs of every thing that wants it. And therefore it meets Wrath, and Evil, and Hatred, and Oppoſition, with the ſame *one Will*, as the Light meets the Darkneſs, only to overcome it with all its Bleſſings. Did you want to avoid the Wrath and Ill-will, or to gain the Favour, of any Perſons, you might eaſily miſs

of your Ends; but if you have no Will but to all Goodneſs, every thing you meet, be it what it will, muſt be forced to be aſſiſtant to you. For the Wrath of an Enemy, the Treachery of a Friend, and every other Evil, only helps the Spirit of Love to be more triumphant, to live its own Life, and find all its own Bleſſings in an higher Degree. Whether therefore you conſider *Perfection* or *Happineſs*, it is all included in the Spirit of Love, and muſt be ſo, for this Reaſon, becauſe the infinitely perfect and happy God is mere Love, an unchangeable Will to all Goodneſs; and therefore every Creature muſt be corrupt and unhappy, ſo far as it is led by any other Will than the one Will to all Goodneſs. Thus you ſee the Ground, the Nature and Perfection, of the Spirit of Love. Let me now, in a Word or two, ſhew you the Neceſſity of it: Now the Neceſſity is abſolute and unchangeable. No Creature can be a Child of God, but becauſe the Goodneſs of God is in it; nor can it have any Union or Communion with the Goodneſs of the Deity, till its Life is a Spirit of Love. This is the one only Band of Union betwixt God and the Creature. All beſides this, or that is not this, call it by what Name you will, is only ſo much Error, Fiction, Impurity, and Corruption,

tion, got into the Creature; and muſt of all neceſſity be entirely ſeparated from it, before it can have that Purity and Holineſs which alone can ſee God, or find the divine Life. For as God is an *immutable Will* to all Goodneſs, ſo the divine Will can unite or work with no creaturely Will, but that which willeth with him only that which is good. Here the Neceſſity is abſolute; nothing will do inſtead of this Will; all Contrivances of Holineſs, all Forms of religious Piety, ſignify nothing without this Will to all Goodneſs. For as the Will to all Goodneſs is the *whole Nature* of God, ſo it muſt be the *whole Nature* of every Service, or Religion, that can be acceptable to him. For nothing ſerves God, or worſhips and adores him, but that which wills and worketh with him. For God can delight in nothing but his *own Will*, and his *own Spirit*, becauſe all Goodneſs is included in it, and can be no-where elſe. And therefore every thing that followeth an *own Will*, or an *own Spirit*, forſaketh the *one Will* to all Goodneſs; and whilſt it doth ſo, hath no Capacity for the Light and Spirit of God. The Neceſſity therefore of *the Spirit of Love*, is what God himſelf cannot diſpenſe with in the Creature, no more than he can deny himſelf, or act contrary to his own holy

Being. But as it was his *Will to all Goodneſs*, that brought forth Angels, and the Spirits of Men, ſo he can will nothing in their Exiſtence, but that they ſhould live and work, and manifeſt that ſame Spirit of Love and Goodneſs which brought them into Being. Every thing therefore, but the *Will* and *Life* of Goodneſs, is an *Apoſtaſy* in the Creature, and is Rebellion againſt the *whole Nature* of God.

There is no Peace, nor ever can be, for the Soul of Man, but in the Purity and Perfection of its firſt-created Nature; nor can it have its Purity and Perfection in any other Way, than in and by the *Spirit of Love*. For as Love is the God that created all Things, ſo Love is the Purity, the Perfection, and Bleſſing, of all created Things; and nothing can live in God but as it lives in Love. Look at every Vice, Pain, and Diſorder, in human Nature, it is in itſelf nothing elſe but the Spirit of the Creature turned from the *Univerſality* of Love to ſome *ſelf-ſeeking* or *own Will* in created Things. So that Love alone is, and only can be, the Cure of every Evil; and he that lives in the Purity of Love, is riſen out of the Power of Evil, into the Freedom of the one Spirit of Heaven. The *Schools* have given us very accurate Definitions

tions of every Vice, whether it be Covetouſneſs, Pride, Wrath, Envy, &c. and ſhewn us how to conceive them as notionally diſtinguiſhed from one another. But the Chriſtian has a much ſhorter Way of knowing their Nature and Power, and what they all are, and do, in and to himſelf. For, call them by what Names you will, or diſtinguiſh them with ever ſo much Exactneſs, they are all, ſeparately and jointly, juſt that *ſame one* Thing, and all do that *ſame one Work*, as the Scribes, the Phariſees, Hypocrites, and Rabble of the *Jews*, who crucified Chriſt, were all but *one and the ſame Thing*, and all did *one and the ſame Work*, however different they were in outward Names. If you would therefore have a true Senſe of the Nature and Power of Pride, Wrath, Covetouſneſs, Envy, &c. they are in their whole Nature nothing elſe but the *Murderers* and *Crucifiers* of the true Chriſt of God; not as the High-Prieſts did many hundred Years ago, nailing his outward Humanity to an outward Croſs, but crucifying afreſh the Son of God, the holy *Immanuel*, who is the Chriſt that every Man crucifies as often as he gives way to Wrath, Pride, Envy, or Covetouſneſs, &c. For every Temper or Paſſion that is contrary to the new Birth of Chriſt, and keeps

keeps the holy *Immanuel* from coming to Life *in the Soul*, is, in the ſtricteſt Truth of the Words, a *Murderer* and *Killer* of the Lord of Life. And where Pride, and Envy, and Hatred, *&c.* are ſuffered to live, there the ſame Thing is done, as when Chriſt was killed, and *Barabbas* was ſaved alive. The Chriſt of God was not then firſt crucified, when the *Jews* brought him to the Croſs; but *Adam* and *Eve* were his firſt real Murderers; for the Death which happened to them in the Day that they did eat of the earthly Tree, was the Death of the Chriſt of God, or the divine Life in their Souls. For Chriſt had never come into the World as a Second *Adam* to redeem it, had he not been originally the *Life*, and *Perfection*, and *Glory*, of the Firſt *Adam*. And he is our Atonement and Reconciliation with God; becauſe, by and through him, brought to Life *in us*, we are ſet again in that *firſt State* of Holineſs, and have Chriſt *again* in us, as our firſt Father had at his Creation. For had not Chriſt been in our firſt Father, as a *Birth of Life* in him, *Adam* had been created a mere Child of *Wrath*, in the ſame *Impurity* of Nature, in the ſame *Enmity* with God, and in the ſame *Want* of an atoning Saviour, as we are at this Day.—— For God can have no *Delight*

or *Union* with any Creature, but becauſe his well-beloved Son, the expreſs Image of his Perſon, is *found* in it.—This is as true of all unfallen, as of all fallen Creatures; the one are redeemed, and the other want no Redemption, only through the Life of Chriſt *dwelling in them.* For as the Word, or Son of God, is the Creator of all Things, and by him every thing is made that was made, ſo every thing that is *good* and *holy* in unfallen Angels, is as much through his living and dwelling in them, as every thing that is good and holy in *redeemed* Man is through him. And he is juſt as much the Preſerver, the Strength, and Glory, and Life, of all the Thrones and Principalities of Heaven, as he is the Righteouſneſs, the Peace, and Redemption of fallen Man.

This Chriſt of God hath many Names in Scripture; but they all mean only this, that he is, and alone can be, the Light, and Life, and Holineſs, of every Creature that is holy, whether in Heaven, or on Earth. Where-ever Chriſt is not, there is the *Wrath* of Nature, or Nature left to itſelf, and its own tormenting Strength of Life, to feel nothing in itſelf but the vain, reſtleſs Contrariety of its own working Properties. This is the one only Origin of Hell, and every kind of Curſe and

Miſery

Misery in the Creature. It is Nature without the Christ of God, or the *Spirit of Love*, ruling over it. And here you may observe, that *Wrath* has in itself the Nature of Hell; and that it can have no Beginning or Power in any Creature, but so far as it has lost the Christ of God. And when Christ is everywhere, Wrath and Hatred will be no-where. Whenever therefore you *willingly* indulge Wrath, or let your Mind *work* in Hatred, you not only work without Christ, but you resist him, and withstand his redeeming Power over you; you do in reality what those *Jews* did, when they said, *We will not have this Man to reign over us.* For Christ never was, nor can be, in any Creature, but purely as *a Spirit of Love.*

In all the Universe of Nature, nothing but Heaven and heavenly Creatures ever had, or could have, been known, had every created Will continued in that State in which it came forth out of, and from God. For God can will nothing in the Life of the Creature but a creaturely Manifestation of his own Goodness, Happiness, and Perfection. And therefore, where this is wanted, the Fact is certain, that the Creature hath changed and lost its first State that it had from God. Every thing therefore, which is the *Vanity*, the

the *Wrath*, the *Torment*, and Evil, of Man, or any intelligent Creature, is ſolely the Effect of his Will turned from God, and can come from nothing elſe. Miſery and Wickedneſs can have no other Ground or Root; for whatever wills and works with God, muſt of all neceſſity partake of the Happineſs and Perfection of God.

This therefore is a certain Truth, that Hell and Death, Curſe and Miſery, can never ceaſe, or be removed from the Creation, till the Will of the Creature is again as it came from God, and is only *a Spirit of Love*, that willeth nothing but Goodneſs. All the whole fallen Creation, ſtand it never ſo long, muſt groan and travel in Pain; this muſt be its *Purgatory*, till every Contrariety to the divine Will is entirely taken from every Creature.

Which is only ſaying, that all the Powers and Properties of Nature are a Miſery to themſelves, can only work in Diſquiet and Wrath, till the Birth of the Son of God brings them under the Dominion and Power of the *Spirit of Love*.

Thus, Sir, you have ſeen the original, immutable Ground and Neceſſity of the Spirit of Love. It is no imaginary Refinement, or ſpeculative Curioſity; but is of the higheſt Reality, and moſt abſolute Neceſſity. It

ſtands

ſtands in the Immutability and Perfection of God; and not only every intelligent Creature, be it what and where it will, but every inanimate Thing, muſt work in *Vanity* and *Diſquiet*, till it has its State in, and works under the Spirit of Love. For as Love brought forth all Things, and all Things were what they were, and had their Place and State, under the working Power of Love; ſo every thing that has loſt its firſt-created State, muſt be in reſtleſs Strife and Diſquiet till it finds it again. There is no ſort of Strife, Wrath, or Storm, in outward Nature, no Fermentation, Vegetation, or Corruption, in any Elementary Things, but what is a full Proof, and real Effect, of this Truth; *viz.* That Nature can have no Reſt, but muſt be in the Strife of Fermentation, Vegetation, and Corruption, conſtantly doing and undoing, building and deſtroying, till the Spirit of Love has *rectified* all outward Nature, and brought it back again into that *glaſſy Sea* of Unity and Purity, in which St. *John* beheld the Throne of God in the Midſt of it. For this *glaſſy Sea*, which the beloved Apoſtle was bleſſed with the Sight of, is the tranſparent, heavenly Element, in which all the Properties and Powers of Nature move and work in the *Unity* and *Purity* of the one

Will of God, only known as ſo many endleſs Forms of triumphing Light and Love. For the Strife of Properties, of *Thick* againſt *Thin*, *Hard* againſt *Soft*, *Hot* againſt *Cold*, &c. had no Exiſtence till Angels fell, that is, till they turned from God, to work with Nature. This is the Original of all the *Strife*, *Diviſion*, and *Materiality*, in the fallen World.

No *Fluid* in this World ferments, but becauſe there is ſome Thickneſs, and Contrariety in it, which it would not have. And it ferments only for this Reaſon, to have an *Unity* and *Clearneſs* in itſelf, which its Nature wants to have. Now when you ſee this in any Fluid, you ſee the *Work* of all fallen Nature, and the *ſame* that every thing elſe is doing, as well as it can, in its own Way; it is in a reſtleſs Working and Strife after an *Unity* and *Purity*, which it can neither have, nor forbear to ſeek. And the Reaſon why all Things are doing thus, is this; Becauſe all the Elements of this World, before they were brought down into their preſent State, had their Birth and Exiſtence in the Unity and Purity of the heavenly *glaſſy Sea*; and therefore muſt be always in ſome ſort of *Strife* and *Tendency* after their firſt State, and doomed to Diſquiet till it is found.

This

This is the Desire of all fallen Nature in this World; it cannot be separated from it; but every Part must work in Fermentation, Vegetation, and Corruption, till it is restored to its first Unity and Purity under the Spirit of Love.

Every Son of fallen *Adam* is under this same Necessity of working and striving after *something* that he neither is nor hath; and for the same Reason; Because the Life of Man has lost its first *Unity* and *Purity*, and therefore must be in a working Strife, till all Contrariety and Impurity is separated from it, and it finds its first State in God. All evil as well as good Men, all the Wisdom and Folly of this Life, are equally a Proof of this. For the Vanity of wicked Men in their various Ways, and the Labours of good Men in Faith and Hope, *&c.* proceed from the *same Cause*; *viz.* from a *Want* and *Desire* of having and being *something* that they neither are nor have. The Evil seek Wrong, and the Good seek right; but they both are *Seekers*, and for the same Reason; Because their present State has not *That* which it wants to have. And this must be the State of human Life, and of every Creature that has fallen from its first State, or has something in it that it should not have. It must do as the *polluted Fluid* does;

does; it must ferment and work, either *right* or *wrong*, to mend its State. The muddled Wine always works right to the utmost of its Power, because it works according to Nature; but if it had an intelligent free Will, it might work as vainly as Man does; it might continually *thicken* itself, be always stirring up its *own Dregs*, and then it would seek for its Purity, just as well as the Soul of Man seeks for its Happiness in the Lusts of the Flesh, the Lust of the Eyes, and the Pride of Life. All which must of the same Necessity fall away from the Heart of Man before it can find its Happiness in God, as the Dregs must separate from the Wine before it can have its Perfection and Clearness.

Purification therefore is the one Thing necessary, and nothing will do in the stead of it. But Man is not purified, till every earthly, wrathful, sensual, selfish, partial, self-willing Temper, is taken from him. He is not dying to himself, till he is dying to these Tempers; and he is not alive in God, till he is dead to them. For he wants Purification, only because he has these Tempers; and therefore he has not the Purification which he wants, till they are all separated from him. It is the Purity and Perfection of the divine

Nature that must bebrought again into him ; becauſe in that Purity and Perfection he came forth from God, and could have no leſs, as he was a Child of God, that was to be bleſſed by a Life in him, and from him. For nothing impure or imperfect in its Will and Working, can have any Union with God : Nor are you to think, that theſe Words, the *Purity* and *Perfection* of God, are too high to be uſed on this Occaſion ; for they only mean, that the Will of the Creature, as an Offspring of the divine Will, muſt *will* and *work* with the Will of God, for then it ſtands and lives truly and really in the Purity and Perfection of God ; and whatever does not thus, is at Enmity with God, and cannot have any Union of Life and Happineſs with him, and in him.

Now, nothing wills and works with God but the *Spirit of Love* ; becauſe nothing elſe works in God himſelf. The Almighty brought forth all Nature for this only End, that boundleſs Love might have its *Infinity* of Height and Depth to dwell and work in ; and all the ſtriving and working Properties of Nature are only to give Eſſence and Subſtance, Life and Strength, to the inviſible hidden Spirit of Love, that it may come forth into outward Activity, and manifeſt its bleſſed Powers ;

that Creatures born in the Strength, and out of the Powers of Nature, might communicate the Spirit of Love and Goodneſs, give and receive mutual Delight and Joy to and from one another. All below this State of Love, is a Fall from the one Life of God, and the only Life in which the God of Love can dwell. *Partiality*, *Self*, *Mine*, *Thine*, *&c.* are Tempers that can only belong to Creatures that have loſt the Power, Preſence, and Spirit, of the *univerſal Good*. They can have no Place in Heaven, nor can be any-where, but becauſe Heaven is loſt. Think not, therefore, that the Spirit of pure, univerſal Love, which is the one Purity and Perfection of Heaven, and all heavenly Natures, has been, or can be, carried too high, or its abſolute Neceſſity too much aſſerted. For it admits of no Degrees of higher or lower, and is not in being till it is abſolutely pure and unmixed, no more than a Line can be ſtrait till it is abſolutely free from all Crookedneſs.

All the Deſign of Chriſtian Redemption is, to remove every thing that is *unheavenly*, *groſs*, *dark*, *wrathful*, and *diſordered*, from every Part of this fallen World. And when you ſee Earth and Stones, Storms and Tempeſts, and every kind of Evil, Miſery, and Wickedneſs, you ſee *that* which Chriſt

came into the World to remove, and not only to give a new Birth to fallen Man, but alſo to deliver all outward Nature from its preſent Vanity and Evil, and ſet it again in its firſt heavenly State. Now, if you aſk, how came all Things into this Evil and Vanity? It is, becauſe they have loſt the bleſſed *Spirit of Love*, which alone makes the Happineſs and Perfection of every Power of Nature. Look at *Groſſneſs*, *Coldneſs*, *Hardneſs*, and *Darkneſs*; they never could have had any Exiſtence, but becauſe the Properties of Nature muſt appear in *this manner*, when the Light of God is no longer dwelling in them.

Nature is at firſt only ſpiritual; it has in itſelf nothing but the ſpiritual Properties of the *Deſire*, which is the very Being and Ground of Nature. But when theſe ſpiritual Properties are not *filled* and *bleſſed*, and all held in *one Will*, by the Light and Love of God ruling in them, then *ſomething* is found in Nature which never ſhould have been found; *viz.* the Properties of Nature, in a State of viſible, palpable *Diviſion* and *Contrariety* to each other. And this new State of the Properties of Nature is the firſt Beginning and Birth, and Poſſibility, of all that Contrariety that is to be found betwixt *Hot* and *Cold*, *Hard* and *Soft*, *Thick*

Thick and *Thin*, &c. all which could have had no Exiſtence, till the Properties of Nature loſt their firſt *Unity*, and *Purity* under the Light and Love of God, manifeſted and working in them. And this is the one true Origin of *all the Materiality* of this earthly Syſtem, and of every *Struggle* and *Contrariety*, that is found in material Things. Had the Properties of Nature been kept by the Creature, in their firſt State, bleſſed and overcome with the Light and Love of Heaven dwelling and working in them, no *Wrath* or *Contrariety* could ever have been known by any Creature; and had not Wrath and Contrariety entered into the Properties of Nature, nothing *Thick*, or *Hard*, or *Dark*, &c. could ever have been found, or known in *any Place*. Now every thing that you ſee, and know of the Things of this World, ſhews you, that *Matter* began only in and from the Change of the ſpiritual Properties of Nature; and that Matter is changed and altered, juſt as the Light and Purity of Heaven is more or leſs in it. How comes the *Flint* to be in ſuch a State of hard, dark Compaction? It is becauſe the *Meekneſs* and *Fluidity* of the Light, and Air, and Water, of this World have little or no Exiſtence in it. And therefore, as ſoon as the Fire has unlocked its hard Compaction,

and opened in it the Light, and Air, and Water, of this World, it becomes tranſparent Glaſs, and is brought ſo much nearer to that firſt *glaſſy Sea* in which it once exiſted. For the *Light*, and *Air*, and *Water*, of this World, tho' all of them in a material State, yet have the moſt of the firſt heavenly Nature in them; and as theſe are more, or leſs, in all material Things, ſo are they nearer, or farther from, their firſt heavenly State. And as Fire is the firſt Deliverer of the Flint from its hard Compaction, ſo the laſt univerſal Fire muſt begin the Deliverance of this material Syſtem, and fit every thing to receive that Spirit of Light and Love, which will bring all things back again to their firſt *glaſſy Sea*, in which the Deity dwelleth, as in his Throne. And thus, as the earthly Fire turns Flint into Glaſs, ſo Earth will become Heaven, and the Contrariety of four divided Elements will become one tranſparent Brightneſs of Glory, as ſoon as the laſt Fire ſhall have melted every Groſſneſs into its firſt undivided Fluidity, for the Light, and Love, and Majeſty, of God to be all in all in it. How eaſy and natural is it to ſuppoſe all that is Earth, and Stones, to be diſſolved into Water, the Water to be changed into Air, the Air into Æther, and the Æther rarefied into Light? Is there any thing here impoſſible

impoſſible to be ſuppoſed? And how near a Step is the next, to ſuppoſe all this changed, or exalted into that *glaſſy Sea*, which was every-where, before the Angels fell? What now is become of hard, heavy, dead, diviſible, corruptible Matter? Is it annihilated? No: And yet nothing of it is left; all that you know of it is gone, and nothing but its *ſhadowy Idea* will be known in Eternity. Now as this ſhews you, how Matter can loſe all its *material Properties*, and go back to its *firſt ſpiritual* State, ſo it makes it very intelligible to you, how the Sin of Angels, which was their ſinful Working in and with the Properties of Nature, could bring them out of their *firſt Spirituality* into that *Darkneſs*, *Groſſneſs*, and *Chaos*, out of which God raiſed this material Syſtem. See now, Sir, how unreaſonably you once told me, that our Doctrine muſt ſuppoſe the Eternity of Matter; for throughout the Whole, you might eaſily have ſeen, that it neither does nor can ſuppoſe it, but demonſtrates the *Impoſſibility* of it; ſhews the *true Origin* of Matter, that it is no older than Sin; could have no Poſſibility of beginning to be, but from Sin; and therefore muſt intirely vaniſh, when Sin is intirely done away.

If *Matter*, ſaid you, be not made *out of nothing*, then it muſt be eternal. Juſt as well concluded, as if you had ſaid, If *Snow*, and *Hail*, and *Ice*, are not made out of nothing, then they muſt be eternal. And if your Senſes did not force you to know, how theſe Things are created out of *ſomething*, and are in themſelves only the Properties of Light, and Air, and Water, brought out of their firſt State into ſuch a Compaction and Creation, as is called Snow, Hail, and Ice, your rational Philoſophy would ſtand to its noble Concluſion, that they muſt be made *out of nothing*. Now every time you ſee Snow, or Hail, or Ice, you ſee in Truth and Reality the *Creation of Matter*, or how this World came to be of ſuch a material Nature as it is. For Earth and Stones, and every other Materiality of this World, came from ſome *antecedent Properties* of Nature by that *ſame creating* Power, or *Fiat* of God, as turns the Properties of *Light*, and *Air*, and *Water*, into the different Materialities of Snow, Hail, and Ice.

The *firſt Property* of Nature, which is in itſelf a *conſtringing*, *attracting*, *compreſſing*, and *coagulating* Power, is that working Power, from whence comes all Thickneſs, Darkneſs, Coldneſs, and Hardneſs; and this is the *Creator* of Snow, and Hail, and Ice, out of *ſomething*, that

that before was only the *Fluidity* of Light, Air, and Moiſture. Now this ſame Property of Nature, directed by the Will of God, was the *Fiat*, and *creating Power*, which, on the firſt Day of this World, compacted, coagulated, or created, the *wrathful Properties* of fallen Nature in the Angelic Kingdom into ſuch a new State, as to become *Earth*, and *Stones*, and *Water*, *and a viſible Heaven*. And the new State of the created Heaven, and Earth, and Stones, and Water, *&c.* came forth by the *Fiat* of God, or the Working of the firſt Property of Nature, from the Properties of fallen Nature; juſt as Snow and Ice, and Hail, come forth by the ſame *Fiat*, from the Properties of Light, Air, and Water. And the *created Materiality* of Heaven, Earth, Stones, and Water, have no more Eternity in them, than there is in Snow, or Hail, or Ice; but are only held for a time in their compacted or created State, by the ſame firſt aſtringing Property of Nature, which for a time holds Snow, and Hail, and Ice, in their compacted State.

Now here you ſee with the utmoſt Certainty, that all the *Matter*, or *Materiality* of this World, is the Effect of Sin, and could have its Beginning from nothing elſe. For as Thickneſs, Hardneſs, and Darkneſs (which is the Eſſence of Matter), is the Effect of the wrathful predominant Power of the *firſt Property*

perty of Nature, and as no Property of Nature can be predominant, or known as it is in itself, till Nature is fallen from its harmonious Unity, under the Light and Love of God dwelling in it, so you have the utmost Certainty, that where *Matter*, or (which is the same thing) where *Thickness*, *Darkness*, *Hardness*, &c. are found, there the Will of the Creature has turned from God, and opened a disorderly Working of Nature without God.

Therefore as sure as the *Materiality* of this World standeth in the *predominant Power* of the first attracting, astringing Property of Nature, or, in other Words, is a *Thickness*, *Darkness*, *Hardness*, &c. so sure is it, that all the *Matter* of this World has its Beginning from Sin, and must have its End, as soon as the Properties of Nature are again restored to their first Unity, and blessed Harmony under the Light and Spirit of God.

It is no Objection to all this, that Almighty God must be owned to be the true Creator of the Materiality of this World. For God only brought or created it into this Materiality, out of the fallen sinful Properties of Nature, and in order to stop their sinful Working, and to put them into a State of Recovery. He created the confused Chaos of the *darkened*, *divided*, *contrary* Properties of spiritual Nature, into a farther, *darker*, *harder*,

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Coagulation, and Diviſion, that ſo the fallen Angels might thereby loſe all Power over them; and that this *new Materiality* might become a Theatre of Redemption, and ſtand its Time under the Dominion of the Lamb of God, till all the *Wrath*, and *Groſſneſs*, and *Darkneſs*, born of the Sin of Angels, was fitted to return to its firſt heavenly Purity.

And thus, tho' God is the Creator of the Materiality of this World, yet ſeeing he created it out of that *Wrath*, *Diviſion*, and *Darkneſs*, which Sin had opened in Nature, this Truth ſtands firm, that Sin alone is the *Father*, firſt *Cauſe*, and *Beginner*, of all the Materiality of this World; and that when Sin is removed from Nature, all its Materiality muſt vaniſh with it. For when the Properties of Nature are again in the Unity of the one Will of Light and Love, then *Hot* and *Cold*, *Thick* and *Thin*, *Dark* and *Hard*, with every other Property of Matter, muſt give up all their Diſtinction, and all the divided Elements of this World loſe all their *Materiality* and *Diviſion* in that firſt heavenly Spirituality of a *glaſſy Sea*, from whence they fell.

Now as all the whole Nature of *Matter*, its Groſſneſs, Darkneſs, and Hardneſs, is owing to the *unequal*, *predominant* Working of the firſt Property of Nature, which is an *attracting*,

ing, *aſtringing*, and *compreſſing* Deſire; ſo every *ſpiritual* Evil, every wicked Working, and diſorderly State of any intelligent Being, is all owing to the *ſame diſorderly*, *predominant* Power of the firſt Property of Nature, doing all that *inwardly* in the Spirit of the Creature, which it does in an outward Groſſneſs, Darkneſs, and Hardneſs. Thus, when the *Deſire* (the firſt Property of Nature) in any intelligent Creature leaves the Unity and Univerſality of the Spirit of Love, and *contracts* or *ſhuts* up itſelf in an *own Will*, *own Love*, and *Self-ſeeking*, then it does *all that* inwardly and ſpiritually in the Soul, which it does in outward Groſſneſs, Hardneſs, and Darkneſs. And had not own Will, own Love, and Self-ſeeking, come into the Spirit of the Creature, it never could have found, or felt, any *outward* Contrariety, Darkneſs, or Hardneſs: For no Creature can have any other outward Nature, but that which is in the ſame State with its inward Spirit, and belongs to it, as its own natural Growth.

Modern *Metaphyſics* has no Knowledge of the Ground and Nature either of *Spirit* or *Body*; but ſuppoſes them not only without *any natural* Relation, but eſſentially contrary to one another, and only held together in a *forced* Conjunction by the *arbitrary Will* of God.

God. Nay if you was to ſay, that God firſt creates a Soul *out of nothing*, and when that is done, then takes an *underſtanding Faculty*, and puts it into it, after that adds a *Will*, and then a *Memory*, all as independently made, as when a Taylor firſt makes the Body of a Coat, and then adds Sleeves or Pockets to it; was you to ſay This, the Schools of *Deſcartes*, *Malebranche*, or *Locke*, could have nothing to ſay againſt it. And the Thing is unavoidable; for all theſe Philoſophers were ſo far from knowing the *Ground* of Nature, how it is a Birth from God, and all Creatures a Birth from Nature, through the working Will of God in and by the Powers of Nature, as they were ſo far from knowing this, as to hold a Creation *out of nothing*; ſo they were neceſſarily excluded from every fundamental Truth concerning the Origin either of Body or Spirit, and their true Relation to one another. For a Creation out of nothing leaves no room for accounting why any thing is, as it is.—— Now every wiſe Man is ſuppoſed to have Reſpect to Nature in every thing that he would have joined together; he cannot ſuppoſe his Work to ſucceed, unleſs this be done. But to ſuppoſe God to create Man with a Body and Soul, not only not *naturally* related, but naturally *impoſſible* to be united

united by any Powers in either of them, is to suppose God acting and creating Man into an *unnatural State*; which yet he could not do, unless there was such a Thing as Nature *antecedent* to the Creation of Man. And how can Nature be, or have any thing, but what it is, and has, from God? Therefore to suppose God to bring any Creature into an unnatural State, is to suppose him acting contrary to himself, and to that Nature which is from him.

Yet all the Metaphysics of the *Schools* does this; it supposes God to bring a Soul and a Body together, which have the *utmost natural* Contrariety to each other, and can only affect, or act upon, one another by an *arbitrary Will* of God, willing that Body and Soul, held together by *Force*, should *seem* to do that to one another, which they have no *natural* or *possible* Power to do. But the true Philosophy of this Matter, known only to the Soul, that by a new Birth from above has found its first first State in and from God, is this: *Namely*, that Nature is a Birth or Manifestation of the triune invisible Deity. And as it could only come into Existence as a Birth from God, so every Creature, or beginning Thing, can only come forth as a Birth from and out of Nature, by the Will of God, willing it to come forth

forth in such a Birth. And no Creature can have, or be, any thing, but by and according to the working Powers of Nature; and therefore, strictly speaking, no Creature can be, or be put into an unnatural State. It may indeed lose or fall from its *natural Perfection*, by the wrong Use or Working of its Will; but then its fallen State is the *natural Effect* of the wrong Use of its Will, and so it only has *that*, which is natural to it. The Truth of the Matter is this: There neither is, nor can be, any thing, nor any Effect in the whole Universe of Things, but by the *Way of Birth*. For as the *working Will* is the first Cause, or Beginner, of every thing, so nothing can proceed *farther*, than as it is *driven* by the Will, and is a *Birth of it*. And therefore nothing can be in any thing, but what is natural to its *own working* Will, and the true Effect of it. Every thing that is outward in any Being, is only *a Birth* of its own Spirit; and therefore all Body, whether it be heavenly, or earthly, or hellish, has its whole *Nature* and *Condition* from its own inward Spirit; and no Spirit can have a Body of any other Properties, but such as are *natural* to it, as being its *own true outward* State. For Body and Spirit are not two *separate*, *independent* Things, but are *necessary* to each other, and are only

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the inward and outward Conditions of *one* and the *ſame Being*.

Every *creaturely* Spirit muſt have its *own Body*, and cannot be without it; for its Body is *that*, which makes it manifeſt to itſelf. It cannot be ſaid to exiſt as a *Creature*, till in a Body, becauſe it can have no *Senſibility* of itſelf, nor feel, nor find either that it is, or what it is, but in and by its own Body. Its Body is its firſt Knowlege of its *Something*, and *Some-where*.

And now, Sir, if you aſk why I have gone into this Detail of the *Origin* and *Nature* of Body and Spirit, when my Subject was only concerning the Spirit of Love, it is to ſhew you, that *Groſſneſs*, *Darkneſs*, *Contrariety*, *Diſquiet*, and *Fermentation*, muſt be the State of the Body and Spirit, till they are both made pure and luminous by the Light and Love of Heaven manifeſted in them. All Darkneſs, Groſſneſs, and Contrariety, muſt be removed from the Body before it can belong to Heaven, or be united with it; but theſe Qualities muſt be in the Body, till the Soul is totally dead to *Self*, Partiality, and Contrariety, and breathes only the Spirit of univerſal Love, becauſe the State of the Body has nothing of *its own*, or from itſelf, but is ſolely the *outward Manifeſtation* of nothing elſe, but

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that which is *inwardly* in the Soul. Every Animal of this World has nothing in its outward Form or Shape, every Spirit, whether heavenly or helliſh, has nothing in the Nature and State of its Body, but that which is the Form and Growth of its own inward Spirit. As no *Number* can be any thing elſe, but that which the *Unities* contained in it, make it to be; ſo no *Body* of any Creature can be any thing elſe but the Coagulation, or *Sum total*, of thoſe Properties of Nature that are coagulated in it. And when the Properties of Nature are formed into the Band of a *creaturely Union*, then is its Body brought forth, whether the Spirit of the Creature be earthly, heavenly, or helliſh.

Nature, or the *firſt Properties* of Life, are in a State of the higheſt Contrariety, and the higheſt Want of *ſomething*, which they have not. This is their whole Nature, and they have nothing elſe in them. And this is their true *Ground* and *Fitneſs* to become a Life of triumphing Joy and Happineſs; *viz.* when united in the Poſſeſſion of that, which they ſeek for in their Contrariety. And if Life, in its firſt Root, was not this Depth of Strife, this Strength of Hunger, and Senſibility of Want; the Fulneſs of heavenly Joy could not be manifeſted in it.

You are not a Stranger to the Myſtery of the *Seven Properties* of Nature, which we have often ſpoken of; and therefore I ſhall ſhorten the Matter, and only ſay ſo much of them as may be of Service to our preſent Subject.

Nature, whether eternal or temporal, is *That*, which comes not into Being for its own Self, or to be *That*, which it is in itſelf, but for the Sake of *ſomething*, that it is not, and has not. And this is the Reaſon, why Nature is only a *Deſire*; it is becauſe it is for the Sake of *ſomething elſe*; and is alſo the Reaſon why Nature in itſelf is only a *Torment*, becauſe it is only a ſtrong Deſire, and cannot help itſelf to that which it wants, but is always working againſt itſelf.

Now a *Deſire* that cannot be *ſtopped*, nor get That which it would have, has a *threefold* Contrariety, or Working, in it, which you may thus conceive, as follows: The firſt and *peculiar* Property, or the *one only* Will of the Deſire, as ſuch, is to *have* That, which it has not; and all that it can do towards *having* it, is to act, as if it were *ſeizing it*; and this is it, which makes the Deſire to be a *magic Compreſſing*, *Incloſing*, or *Aſtringing*; becauſe that is all that it can do towards *Seizing* of that, which it would have. But

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the Desire cannot thus magically *astringe*, *compress*, or strive to inclose, without *Drawing* and Attracting: But Drawing is *Motion*, which is the highest Contrariety and Resistance to *compressing*, or *holding together*. And thus the *Desire*, in its magical Working, sets out with *two contrary* Properties, inseparable from one another, and equal in Strength; for the Motion has no Srength, but as it is the *Drawing* of the Desire; and the Desire only *draws* in the *same Degree*, as it wills to *compress* and *astringe*; and therefore the Desire, as *astringing*, always begets a *Resistance* equal to itself. Now from this great and equally-strong Contrariety of the *two first Properties* of the Desire, magically pulling, as I may say, two contrary Ways, there arises, as a necessary Birth from both of them, a *third Property*, which is emphatically called a *Wheel*, or *whirling Anguish* of Life. For a Thing that can go neither inward nor outward, and yet must *be*, and *move* under the equal Power of both of them, must *whirl*, or *turn round*; it has no Possibility of doing any thing else, or of ceasing to do that. And this *whirling Contrariety* of these inseparable Properties is the *great Anguish* of Life, and may properly be called the *Hell of Nature*; and every lesser Torment which any Man finds in this mixed

World, has all its Exiſtence and Power from the Working of theſe *three* Properties: For Life can find no troubleſome Motions, or Senſibility of Diſtreſs, but ſo far as it comes under their Power, and enters into their whirling Wheel.

Now here you may obſerve, that as this *whirling* Anguiſh of Life is a *third State*, neceſſarily ariſing from the Contrariety of the *two firſt* Properties of the Deſire; ſo in this material Syſtem, every *whirling*, or *orbicular* Motion of any Body, is ſolely the Effect or Product of the Contrariety of *theſe two* firſt Properties. For no material Thing can whirl, or move round, till it is under the Power of theſe *two Properties*; that is, till it can neither go inwards, nor outwards, and yet is obliged to *move*; juſt as the whirling Anguiſh of the Deſire then begins, when it can neither go inwards, nor outwards, and yet muſt be in *Motion*.

And this may be again another ſtrict Demonſtration to you, that all the *Matter* of this World is from *ſpiritual Properties*, ſince all its Workings and Effects are according to them: For if Matter does nothing but according to them, it can be nothing, but what it is, and has from them.

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Here alſo, that is, in theſe *three Properties* of the *Deſire*, you ſee the Ground and Reaſon of the *three* great Laws of *Matter* and *Motion*, lately diſcovered, and ſo much celebrated; and need no more to be told, that the illuſtrious Sir *Iſaac* plowed with *Behmen*'s Heifer, when he brought forth the Diſcovery of them. In the mathematical Syſtem of this great Philoſopher, theſe three Properties, *Attraction*, equal *Reſiſtance*, and the *orbicular Motion* of the Planets as the Effect of them, *&c.* are only treated of as *Facts* and *Appearances*, whoſe Ground is not pretended to be known. But in our *Behmen*, the illuminated Inſtrument of God, their *Birth* and *Power* in Eternity is opened; their eternal Beginning is ſhewn, and *how* and *why* all Worlds, and every Life of every Creature, whether it be heavenly, earthly, or helliſh, muſt be in them, and from them; and can have no Nature either ſpiritual or material, no kind of Happineſs or Miſery, but according to the working Power and State of theſe Properties.

All outward Nature, all inward Life, is what it is, and works as it works, from this unceaſing, powerful *Attraction*, *Reſiſtance*, and *Whirling*.

Every Madneſs and Folly of Life is their immediate Work, and every good Spirit of Wiſdom and Love has all its Strength and Activity from them. They equally ſupport Darkneſs and Light: The one could have no Powers of Thickneſs and Coldneſs, the other no Powers of Warmth, Brightneſs, and Activity, but by and through theſe three Properties acting in a different State. Not a Particle of Matter ſtirs, riſes, or falls, ſeparates from, or unites with, any other, but under their Power. Not a Thought of the Mind, either of Love or Hatred, of Joy or Trouble, of Envy or Wrath, of Pride and Covetouſneſs, can riſe in the Spirit of any Creature, but as theſe Properties act and ſtir in it.

The next and following Properties, *viz.* the fourth, called *Fire*; the fifth, called the Form of *Light and Love*; and the ſixth, *Sound*, or *Underſtanding*; only declare the *gradual Effects* of the Entrance of the Deity into the three firſt Properties of Nature, changing, or bringing their ſtrong wrathful *Attraction*, *Reſiſtance*, and *Whirling*, into a Life and State of triumphing Joy, and Fullneſs of Satisfaction; which *State* of Peace and Joy in one another, is called the *Seventh Property*, or State of Nature. And this is what *Behmen* means by his *Ternarius Sanctus*,

ctus, which he ſo often ſpeaks of, as the only Place from whence he received all that he ſaid, and writ: He means by it the holy Manifeſtation of the triune God in the *ſeven Properties* of Nature, or Kingdom of Heaven. And from this Manifeſtation of God in the ſeven Properties of Nature, or Kingdom of Heaven, he moſt wonderfully opens, and accounts for all that was done in the *ſix firſt working Days* of the Creation, ſhewing how every of the ſix active Properties had its *peculiar* Day's Work, till the whole ended, or *reſted*, in the ſanctified, *paradiſical* Sabbath of the *ſeventh Day*, juſt as Nature doth in its *ſeventh Property*.

And now, Sir, you may ſee, in the greateſt Clearneſs, how every thing in this World, every thing in the Soul and Body of Man, abſolutely requires the *one Redemption* of the Goſpel. There is but *one Nature* in all created Things, whether ſpiritual or material; they all ſtand and work upon the ſame Ground; *viz.* the *three firſt Properties* of Nature. That only which can illuminate the Soul, that alone can give *Brightneſs* and *Purity* to the Body. For there is no Groſſneſs, Darkneſs, and Contrariety, in the Body, but what ſtrictly proceeds from the *ſame* Cauſe, that makes *Selfiſhneſs*, *Wrath*, *Envy*,

and *Torment*, in the Soul; it is but one and the same State and Working of the same three first Properties of Nature. All Evil, whether natural or moral, whether of Body or Spirit, is the sole Effect of the *Wrath* and *Disorder* of the Spirits of Nature, working in and by themselves. And all the Good, Perfection, and Purity, of every thing, whether spiritual or material, whether it be the Body or Spirit of Man, or Angel, is solely from the Power and Presence of the supernatural Deity *dwelling* and *working* in the Properties of Nature. For the Properties of Nature are in themselves nothing else but a mere *Hunger*, *Want*, *Strife*, and *Contrariety*, till the Fulness and Riches of the Deity, entering into them, unites them all in *one Will*, and *one Possession* of Light, and harmonious Love; which is the *one Redemption* of the Gospel, and the one Reason why nothing else but the *Heart*, or *Son*, or *Light*, of God, can purify Nature and Creature from all the Evil they are fallen into.

For nothing can possibly deliver the Soul from its *selfish* Nature, and *earthly* Passions, but that one Power that can deliver *Matter* from its present material Properties, and turn Earth into Heaven: And that for this plain Reason; Because Soul and Body, outward Nature,

Nature, and inward Life, have but one and the ſame Evil in them, and from one and the ſame Cauſe.

The *Deiſt* therefore, who looks for Life and Salvation through the Uſe of his Reaſon, acts contrary to the whole Nature of every thing that he ſees, and knows of himſelf, and of the Nature and State of this World. For, from one End of it to the other, all its material State, all its groſs divided Elements, declare, that they are what they are, becauſe the Light and Love of Heaven is not working and manifeſt in them; and that nothing can take Darkneſs, Materiality, Rage, Storms, and Tempeſts, from them, but that ſame heavenly Light and Love which was made Fleſh, to redeem the fallen Humanity firſt, and after that the whole material Syſtem.

Can the Deiſt, with his Reaſon, bring the Light of this World into the Eyes of his Body? If not, how comes it to be leſs abſurd, or more poſſible, for Reaſon to bring heavenly Light into the Soul? Can Reaſon hinder the Body from being heavy, or remove Thickneſs and Darkneſs from Fleſh and Blood? Yet nothing leſs than ſuch a Power, can poſſibly help the Soul out of its fallen and earthly State. For the Groſſneſs of Fleſh and Blood is the *natural State* of the

the fallen Soul; and therefore nothing can purify the Soul, or raise it out of its earthly, corrupt State, but That which hath all Power over all that that is *earthy* and *material* in Nature.

To pretend therefore, that Reason may have sufficient Power to remove all hellish Depravity and earthly Lusts from the Soul, whilst it has not the least Power over *Sweet* or *Sour* in any one Particle of Matter in the Body, is as highly absurd, as if a Man should pretend, that he has a full Power to alter the inward, invisible, vegetable Life of a Plant, but none at all over its outward State, Colour, Leaves, or Fruit. The *Deist* therefore, and not the Christian, stands in need of continual Miracles to make good his Doctrine. For Reason can have no Pretence to amend or alter the Life of the Soul, but so far as it can shew, that it has Power to amend and alter the Nature and State of the Body.

The unbelieving *Jews* said of our Lord, *How can this Man forgive Sins?* Christ shewed them *how*, by appealing to that Power which they saw he had over the Body: *Whether*, says he, *is it easier to say, Thy Sins are forgiven thee, or to say, Arise, take up thy Bed, and walk?* But the Delusion of the unbelieving Deist is greater than that

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of the *Jew*. For the Deiſt ſees, that his Reaſon has no Power over his Body; can remove no Diſeaſe, Blindneſs, Deafneſs, or Lameneſs, from it; and yet will pretend to have Power enough from his Reaſon, to help the Soul out of all its Evil; not knowing that Body and Soul go hand in hand, and are nothing elſe but the inward and outward State of *one and the ſame* Life; and that therefore he only, who can ſay to the dead Body of *Lazarus*, Come forth, can ſay to the Soul, *Be thou clean*. The *Deiſt* therefore, if he pleaſes, may ſtile himſelf a natural, or a moral Philoſopher, but with no more Truth, than he can call himſelf an *Healer* of all the Maladies of the Body. And for a Man to think himſelf a moral Philoſopher, becauſe he has made a choice Collection of Syllogiſms, in order to quicken and revive a divine Goodneſs in the Soul; or that no Redeemer need come from Heaven, becauſe human Reaſon, when truly left to itſelf, has great Skill in chopping of Logic; may juſtly be deemed ſuch an Ignorance of the Nature of Things, as is ſeldom found in the Tranſactions of illiterate and vulgar Life. But this by the by:

To return to our chief Subject: The Sum all that has been ſaid, is this: All Evil, be it what it will, all Miſery of every kind, is in

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its Birth, Working, and Extent, nothing elſe but Nature left to *itſelf*, and under the divided Workings of its own *Hunger*, *Wrath*, and *Contrariety*; and therefore no *Poſſibility* for the natural, earthly Man to eſcape eternal Hunger, Wrath, and Contrariety, but ſolely in the Way as the Goſpel teacheth, by denying and dying to Self. On the other hand, all the Goodneſs and Perfection, all the Happineſs, Glory, and Joy, that any intelligent, divine Creature can be poſſeſſed of, is, and can be, from nothing elſe, but the inviſible uncreated Light and Spirit of God manifeſting itſelf in the Properties of the creaturely Life, *filling*, *bleſſing*, and *uniting* them all in *one Love*, and Joy of Life. And thus again; No Poſſibility of Man's attaining to any heavenly Perfection and Happineſs, but only in the Way of the Goſpel, by the Union of the divine and human Nature, by Man's being born again from above, of the *Word* and *Spirit* of God. There is no Poſſibility of any other Way, becauſe there is nothing that can poſſibly change the firſt Properties of Life into an heavenly State, but the Preſence, and working Power, of the Deity united with, and working in them. And therefore the *Word was made Fleſh*, and muſt of all neceſſity be made Fleſh, if Man

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is to have an heavenly Nature. Now as all Evil, Sin, and Misery, have no Beginning, nor Power of Working, but in the Manifestation of Nature in its *divided*, *contrary* Properties; so it is certain, that Man has nothing to turn to, seek, or aspire after, but the lost *Spirit of Love*. And therefore it is, that God only can be his Redeemer; because God only is Love; and Love can be no-where else, but in God, and where God dwelleth and worketh.

Now the Difficulty which you find in attaining to this Purity, and Universality of the Spirit of Love, is because you seek for it, as I once told you, in the Way of Reasoning: You would be possessed of it only from a *rational* Conviction of the Fitness and Amiableness of it. And as this clear Idea does not put you immediately into the real Possession of of it, your Reason begins to waver; and suggests to you, that it may be only a *fine Notion*, that has no Ground but in the Power of Imagination. But this, Sir, is all your own Error, and as contrary to Nature, as if you would have your Eyes do That, which only your Hands or Feet can do for you. The *Spirit of Love* is a Spirit of *Nature* and *Life*; and all the Operations of Nature and Life are according to the working Powers of Nature; and every Growth and Degree of Life

Life can only arise in its *own* Time and Place from its *proper* Cause, and as the genuine Effect of it. Nature and Life do nothing by Chance, or accidentally, but every thing in one uniform Way. *Fire*, *Air*, and *Light*, do not proceed sometimes from one Thing, and sometimes from another; but where-ever they are, they are always born in the same Manner, and from the same Working in the Properties of Nature. So in like Manner, Love is an *immutable Birth*, always proceeding from the same Cause, and cannot be in Existence till its own true Parents have brought it forth.

How unreasonable would it be, to begin to doubt whether *Strength* and *Health* of Body were real Things, or possible to be had, because you could not by the Power of your Reason take Possession of them? Yet this is as well as to suspect the Purity and Perfection of Love to be only a *Notion*, because your Reason cannot bring forth its Birth in your Soul. For Reason has no more Power of altering the *Life* and *Properties* of the Soul, than of altering the Life and Properties of the Body. That, and That only, can cast Devils, and evil Spirits, out of the Soul, that can say to the Storm, Be still; and to the Leper, Be thou clean.

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The Birth of Love is a *Form* or *State* of Life, and has its fixed Place in the *fifth* Form of Nature. The three firſt Properties or Forms of Nature, are the *Ground* or *Band* of Life, that is in itſelf only an extreme Hunger, Want, Strife, and Contrariety. And they are in this State, that they may become a proper Fewel for the *fourth* Form of Nature, *viz.* the *Fire*, to be kindled in them. You will perhaps ſay, What is this *Fire?* What is its *Nature?* And how is it kindled? And *how* is it, that the Hunger, and anguiſhing State of the Properties, are a Fitneſs to be a *Fewel* of this Fire? It may be anſwered, This Hunger and Anguiſh of Nature, in its firſt Forms, is its Fitneſs to be changed into a Life of Light, Joy, and Happineſs: And that for this Reaſon; Becauſe it is in this Hunger and Anguiſh, only becauſe God is not in it. For as Nature comes from God, and for this only End, that the Deity may manifeſt Heaven in it, it muſt ſtand in an Hunger, and anguiſhing State, till the Deity is manifeſted in it. And therefore its Hunger and Anguiſh is its *true Fitneſs* to be changed into a better State; and this is its *Fitneſs* for the Birth of the Fire: For the Fire means nothing, and is nothing elſe, but *That* which changes them into a *better State.* Not as if Fire was a

fourth, distinct Thing, that comes into them from *without*, but is only a fourth *State*, or Condition, into which the same Properties are brought.

The Fire then is *that*, which changes the Properties into a *new*, and *heavenly* State: Therefore the Fire does two Things; it alters the State of Nature, and brings Heaven into it; and therefore it must work from a *two-fold* Power; the *Deity* and *Nature* must both be in it. It must have some Strength from Nature, or it could not work in Nature; it must have some Strength from the Deity, or it could not *overcome*, and *change* Nature into a divine Life. Now all this is only to shew you, that the Fire can only be kindled by the *Entrance* of the Deity, or *supernatural* God, into a *Conjunction* or *Union* with Nature. And this Conjunction of the Deity and Nature maketh, or bringeth forth, that *State*, or *Form* of Life, which is called, and truly is, Fire: *First*, Because it does *that* in the spiritual Properties of Nature, which Fire doth in the Properties of material Nature; and, *secondly*, Because it is that alone, from which every Fire in this World, whether in the Life of animal, or vegetable, or inanimate Matter, has its Source, and Power and Possibility of Burning. The Fire of this World overcomes its

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Fewel, breaks its Nature, alters its State, and changes it into Flame and Light. But why does it do this? Whence has it this Nature and Power? It is becauſe it is a *true Outbirth* of the eternal Fire, which overcomes the Darkneſs, Wrath, and Contrariety of Nature, and changes all its Properties into a Life of Light, Joy, and Glory. Not a Spark of Fire could be kindled in this World, nor a Ray of Light come from any material Fire, but becauſe material Nature is, in itſelf, nothing elſe but the *very Properties* of eternal Nature, ſtanding for a time in a *material State*, or Condition; and therefore they muſt work in Time, as they do in Eternity; and conſequently there muſt be *Fire* in this World, it muſt have the *ſame Birth*, and do the *ſame Work*, in its *material Way*, which the eternal Fire hath, and doth, in ſpiritual Nature. And this is the true Ground and Reaſon why every thing in this World is delivered as far as it can be, from its earthly Impurity, and brought into its *higheſt* State of Exiſtence, only by Fire; it is becauſe the eternal Fire is the *Purifier* of eternal Nature, and the *Opener* of every Perfection, Light, and Glory, in it. And if you aſk why the eternal Fire is the *Purifier* of eternal Nature, the Reaſon is plain; it is becauſe the

eternal Fire has its *Birth* and *Nature*, and Power, from the *Entrance* of the pure, ſupernatural Deity into the Properties of Nature, which Properties muſt change their State, and be what they were not before, as ſoon as the Deity *entereth* into them. Their *Darkneſs*, *Wrath*, and *Contrariety*, is driven out of them, and they work, and give forth only a Life and Strength of Light, and Joy, and Glory. And this twofold Operation, *viz.* on one hand taking from Nature its *wrathful* Workings, and on the other hand opening a glorious Manifeſtation of the Deity in them, is the *whole Nature* and *Form* of the Fire, and is the Reaſon why from Eternity to Eternity it is, and muſt be, the *Purifier* of eternal Nature; namely, as from Eternity to Eternity changing Nature into a Kingdom of Heaven. Now every Fire in this World does, and muſt do, the ſame thing in its low Way, to the utmoſt of its Power, and can do nothing elſe. Kindle Fire where, or in what, you will, it acts only as from and by the Power of this eternal *purifying Fire*; and therefore it breaks and conſumes the *Groſſneſs* of every thing, and makes all that is pure and ſpirituous to come forth out of it; and therefore *Purification* is its one only Work through all material Nature, becauſe it is a

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real *Outbirth* of that eternal Fire, which purifies eternal Nature, and changes it into a mere Heaven of Glory.

The eternal Fire is called a *fourth Form*, or State of Nature; becauſe it cannot exiſt but from the firſt Three, and hath its Work in the *fourth Place*, in the Midſt of the ſeven Forms, changing the three firſt into the three laſt Forms of Nature, that is, changing them from their natural into an heavenly State. So that, ſtrictly ſpeaking, there are but three Forms of Nature, in Anſwerableneſs to the threefold Working of the triune Deity. For the three laſt are not three new or different Properties, but are only the three firſt brought into a new State, by the *Entrance* of the triune Deity into Conjunction with them. Which Entrance of the ſupernatural Deity into them, is the *conſuming* of all that is bad in them, and turning all their Strength into a working Life of Light, Joy, and heavenly Glory; and therefore has the juſteſt Title to be called *Fire*, as having no other Nature and Operation in it, but the known Nature of Fire, and alſo as being *That*, from which every Fire in this World has all its Nature and Power of doing as it doth.

You once, as I remember, objected to my ſpeaking ſo much in the *Appeal*, &c. of the

Fire of Life, as thinking it too groſs an Expreſſion to be taken in its *literal* Meaning, when mention is made of the eternal Fire, or the *Fire* in animal Life. But, Sir, Fire has but *one Nature* through the whole Univerſe of Things; and material Fire has not more or leſs of the Nature of Fire in it, than that which is in eternal Nature; becauſe it has nothing, works nothing, but what it has, and works, from thence. How eaſy was it for you to have ſeen, that the Fire of the Soul, and the Fire of the Body, had but *one Nature?* How elſe could they *unite* in their Heat? How eaſy alſo to have ſeen, that the Fire of animal Life was the ſame Fire, that burns in the Kitchen? How elſe could the Kitchen-Fire be ſerviceable to animal Life? What Good could it do you to come to a Fire of Wood, where you wanted to have the Heat of your own Life increaſed? In animal Life, the Fire is kindled and preſerved in ſuch a *Degree*, and in ſuch *Circumſtances*, as to be *Life*, and the *Preſervation* of Life; and this is its Difference from Fires kindled in Wood, and burning it to Aſhes. It is the ſame Fire, only in a different State, that keeps up Life, and conſumes Wood; and has no other Nature in the Wood, than in the Animal. Juſt as in Water that has

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only ſo much Fire in it, as to make it warm, and Water that is by Fire made boiling hot, the ſame Nature and Power of Fire is in both, but only in a different State. Now will you ſay, that Fire is not to be *literally* underſtood, when it only makes Water to be warm, becauſe it is not *red* and *flaming*, as you ſee it in a burning Coal? Yet this would be as well as to ſay, that Fire is not *literally* to be underſtood in the animal Life, becauſe it is ſo different from that Fire, which you ſee burning in a Piece of Wood. And thus, Sir, there is no Foundation for any Objection to all that has been ſaid of Fire in the *Appeal*, &c. It is one and the ſame great Power of God in the ſpiritual and material World; it is the Cauſe of every Life, and the Opener of every Power of Nature; and its one great Work through all Nature and Creature, animate and inanimate, is *Purification* and Exaltation; it can do nothing elſe, and that for this plain Reaſon, Becauſe its Birth is from the Entrance of the pure Deity into Nature; and therefore muſt in its various State, and Degrees, be only doing *that*, which the *Entrance* of the Deity into Nature does. It muſt bring every natural Thing into its higheſt State. But to go back now to the *Spirit of Love*, and ſhew you the *Time* and

Place of its Birth, before which, it can have no Exiſtence in your Soul, do what you will, to have it.

The *Fire*, you ſee, is the firſt *Overcomer* of the hungry, wrathful, ſelf-tormenting State of the Properties of Nature; and it only overcomes them, becauſe it is the *Entrance* of the pure Deity into them; and therefore *that* which overcomes them, is the *Light* of the Deity. And this is the true Ground and Reaſon, why every right-kindled Fire muſt give forth Light, and cannot do otherwiſe. It is becauſe the eternal Fire is only the Effect or Operation of the *ſupernatural Light* of the Deity *entering* into Nature; and therefore Fire muſt give forth Light, becauſe it is itſelf only a *Power* of the Light; and Light can be no-where in Nature, but as a *fifth Form*, or *State* of Nature, brought forth by the Fire. And as Light thus brought forth, is *the firſt State* that is *lovely*, and *delightful* in Nature, ſo the Spirit of Love has only its Birth *in the Light* of Life, and can be no-where elſe. For the Properties of Life have no *common Good*, nothing to rejoice in, till the Light is found, and therefore no poſſible Beginning of the Spirit of Love till then.

The Shock that is given to the three firſt Properties of Nature, by the amazing Light

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of the Deity breaking in upon them, is the *Operation* of the Fire, that consumes, or takes away, the wrathful Strength and Contrariety of the Properties, and forces each of them to shrink, as it were, away from itself, and come under the Power of this new-risen Light. Here all Strife of Enmity and wrathful Contrariety in the Properties must cease, because all united in the *Love of the Light*, and all equally helping one another to an higher Enjoyment and Delight in it. They are all one triune Will, all doing the same thing; *viz.* all rejoicing in the one Love of the Light. And here it is, in this delightful Unity of Operation, that the *Spirit of Love* is born, in the *fifth Property*, or Light of Life; and cannot possibly rise up in any Creature, till the Properties of its Life are brought into this *fifth State*, thus changed, and exalted into a new Sensibility of Life. Let me give you this Similitude of the Matter: Fansy to yourself a Man shut up in a deep Cave under-ground, without ever having seen a Ray of the Light, his Body all over tortured with Pain, his Mind distracted with Rage, himself whirling and working with the utmost Fury and Madness, he knows not what; and then you have an Image of the first Properties of Life,

as they are in themſelves, before the Fire had done its Work in them.

Fanſy this Man ſuddenly ſtruck, or all ſurrounded, with ſuch a Glare of Light, as, in the Twinkling of an Eye, ſtopped, or ſtruck dead, every Working of every Pain and Rage, both in his Body and Mind; and then you have an Image of the *Operation* of the Fire, and what it does to the firſt Properties of Nature. Now as ſoon as the firſt Terror of the Light has had its fiery Operation, and ſtruck nothing dead, but every working Senſibility of Diſtreſs, fanſy this Man, as you now well may, in the ſweeteſt Peace of Mind, and bodily Senſations, bleſſed in a new Region of Light, giving Joy to his Mind, and Gratification to every Senſe; and then the Tranſports, the Overflowings of Love and Delight in this new State, may give you an Image how the *Spirit of Love* is, and muſt be born, when Fire and Light have overcome, and changed the State of the firſt Properties of Nature, and never, *till then*, can have any Exiſtence in any Creature, nor proceed from any other Cauſe. Thus, Sir, you may ſufficiently ſee, how vainly you attempt to poſſeſs yourſelf of the Spirit of Love by the Power of your Reaſon; and alſo what a Vanity of all Vanities there is in the Religion

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of the Deists, who will have no other Perfection, or divine Life, but what they can have from their Reason; as great a Contradiction to Nature, as if they would have no Life or Strength of Body, but that which can be had from their Faculty of Reasoning. For Reason can no more alter or exalt any *one Property* of Life in the Soul, and bring it into its *perfect State*, than it can add one Cubit to the Stature of the Body. The Perfection of every Life is no-way possibly to be had, but as every Flower comes to its Perfection; *viz.* from its own Seed and Root, and the various Degrees of Transmutation, which must be gone through, before the Flower is found. It is strictly thus with the Perfection of the Soul; all its Properties of Life must have their true natural Birth, and Growth, from one another. The first, as its *Seed* and *Root*, must have their natural Change into an higher State; must, like the Seed of the Flower, pass through Death into Life, and be blessed with the Fire, and Light, and Spirit, of Heaven, in their Passage to it; just as the Seed passes through Death into Life, blessed by the Fire, and Light, and Air of this World, till it reaches its last Perfection, and becomes a beautiful, sweet-smelling Flower. And to think that the Soul can attain its Perfection

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any other Way, than by the *Change* and *Exaltation* of its firſt Properties of Life, juſt as the Seed has its firſt Properties *changed* and *exalted*, till it comes to have its Flower, is a total Ignorance of the Nature of Things. For as whatever dies, cannot have a Death *particular* to itſelf, but the ſame Death in the ſame Way, and for the ſame Reaſons, that any other Creature, whether animal or vegetable, ever did or can die; ſo every Life, and Degree of Life, muſt come into its State and Condition of Life in the ſame Way, and for the ſame Reaſons, as Life, and the Perfection of Life, comes into every other living Creature, whether in Heaven, or on Earth. Therefore the Deiſts Religion, or Reaſon, which is to raiſe the Soul to its true Perfection, is ſo far from being the Religion of Nature, that it is quite unnatural, and declared to be ſo by every Working in Nature. For ſince Reaſon can neither give Life, nor Death, to any one Thing in Nature, but every thing lives, or dies, according to the Working of its own Properties; every thing, dead and alive, gives forth a Demonſtration, that Nature aſks no Counſel of Reaſon, nor ſtays to be directed by it. Hold it therefore for a certain Truth, that you can have no Good come into your Soul, but only by the *one Way* of a Birth

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from above, from the *Entrance of the Deity* into the Properties of your own ſouliſh Life. Nature muſt be ſet right, its Properties muſt enter into the Proceſs of a new Birth, it muſt work to the Production of Light, before the Spirit of Love can have a Birth in it. For Love is Delight, and Delight cannot ariſe in any Creature, till its Nature is in a delightful State, or is poſſeſſed of that, in which it muſt rejoice. And this is the Reaſon, why God muſt become Man; it is becauſe a Birth of the Deity muſt be found in the Soul, giving to Nature all that it wants, or the Soul can never find itſelf in a delightful State, and only working with the *Spirit of Love.* For whilſt the Soul has only its *natural Life*, it can only be in ſuch a State, as Nature, without God, is in; *viz.* a mere *Hunger*, *Want*, *Contrariety*, and *Strife*, *for it knows not what.* Hence is all that Variety of *blind*, *reſtleſs*, *contrary* Paſſions, which govern and torment the Life of fallen Man. It is becauſe all the Properties of Nature muſt work in *Blindneſs*, and be doing they *know not what*, till the *Light* of God is found in them. Hence alſo it is, that That which is called the *Wiſdom*, the *Honour*, the *Honeſty*, and the *Religion*, of the natural Man, often does as much Hurt to himſelf, and others, as his Pride, Ambition, Self-

Self-Love, Envy, or Revenge; and are subject to the same Humour and Caprice; it is because Nature is *no better* in one Motion than in another, nor can be so, till *something supernatural* is come into it. We often charge Men, both in Church and State, with changing their *Principles*; but the Charge is too hasty; for no Man ever did, or can change his Principles, but by a Birth from above. The *natural*, called in Scripture, the *old Man*, is steadily the same in Heart and Spirit, in every thing he does, whatever Variety of Names may be given to his Actions. For *Self* can have no Motion but what is *selfish*, which Way soever it goes, or whatever it does, either in Church or State. And be assured of this, that *Nature* in every Man, whether he be learned, or unlearned, is this *very Self*, and can be nothing else, till a Birth of the Deity is brought forth in it. There is therefore no Possibility of having the Spirit of Love, or any divine Goodness, from any Power of Nature, or Working of Reason. It can only be had in its own Time and Place; and its Time and Place is no-where, but where Nature is *overcome* by a Birth of the Life of God in the Properties of the Soul. And thus you see the infallible Truth, and absolute Necessity, of Christian Redemption;

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it is the moſt demonſtrable Thing in all Nature.—— The Deity muſt become Man, take a Birth in the fallen Nature, be united to it, become the Life of it, or the natural Man muſt of all neceſſity be for ever and ever in the Hell of his own Hunger, Anguiſh, Contrariety, and Self-Torment; and all for this plain Reaſon, Becauſe Nature is, and can be, nothing elſe, but this Variety of Self-Torment, till the Deity is manifeſted and dwelling in it.

And now, Sir, you ſee alſo the abſolute Neceſſity of the Goſpel-Doctrine of the Croſs; *viz.* of *dying to Self*, as the one only Way to Life in God. This Croſs, or Dying to Self, is the *one Morality* that does Man any Good. Fanſy as many Rules as you will, of modelling the moral Behaviour of Man, they all do nothing, becauſe they leave Nature ſtill alive; and therefore can only help a Man to a feigned, hypocritical Art of concealing his own inward Evil, and ſeeming to be not under its Power. And the Reaſon why it muſt be ſo, is plain; it is becauſe Nature is not poſſible to be reformed; it is immutable in its Workings, and muſt be always as it is, and never any better, or worſe, than its own untaught Workings are. It can no more change from Evil to Good, than Darkneſs

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can work itself into Light. The one Work therefore of Morality, is the one Doctrine of the Cross; *viz.* to resist and deny Nature, that a *supernatural Power*, or divine Goodness, may take Possession of it, and bring a new Light into it.

In a Word, there are, in all the Possibility of Things, but two States, or Forms of Life; the one is Nature, and the other is God *manifested in Nature*; and as God and Nature are both within you, so you have it in your Power, to live and work with which you will; but are under a Necessity of doing either the one, or the other. There is no standing still, Life goes on, and is always bringing forth its *Realities*, which Way soever it goeth. You have seen, that the Properties of Nature are, and can be, nothing else in their own Life, but a *restless Hunger*, *Disquiet*, and *blind Strife*, *for they know not what*, till the Property of Light and Love has got Possession of them. Now when you see this, you see the *true State* of every natural Man, whather he be *Cæsar* or *Cato*, whether he gloriously murders others, or only stabs himself, blind Nature does all the Work, and must be the Doer of it, till the Christ of God is *born* in him. For the Life of Man can be nothing else, but an Hunger of Covet-

ouſneſs, a Riſing up of Pride, Envy, and Wrath, a Medley of contrary Paſſions, doing and undoing *it knows not what*, becauſe theſe Workings are *eſſential* to the Properties of Nature; they muſt be always hungering, and working one againſt another, ſtriving to be above one another, and all this *in Blindneſs*, till the Light of God has helped them to *one common Good*, in which they all willingly *unite*, *reſt*, and *rejoice*. In a Word, Goodneſs is only a *Sound*, and Virtue a mere Strife of *natural Paſſions*, till the *Spirit of Love* is the Breath of every thing that lives, and moves in the Heart. For Love is the one only Bleſſing, and Goodneſs, and God of Nature; and you have no true Religion, are no Worſhiper of the one true God, but in and by that Spirit of Love, which is God himſelf living and working in you.

But here I take off my Pen, and ſhall leave the remaining Part of your Objection to another Opportunity.

King's-Cliff, June 16. 1752.

I am, &c.

AN

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ANSWER

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THE

FIRST DIALOGUE

BETWEEN

Theogenes, *Euſebius*, and *Theophilus*.

Theogenes. DEAR *Theophilus*, this Gentleman is *Euſebius*, a very valuable and worthy Curate in my Neighbourhood; he would not let me wait any longer for your ſecond Letter on the Spirit of Love, nor be content till I conſented to our making you this Viſit. And, indeed, we are both on the ſame Errand, and in equal Impatience to have your full Anſwer to that Part of my Objection, which you reſerved for a ſecond Letter.

Theophilus. My Heart embraces you both with the greateſt Affection, and I am much pleaſed at the Occaſion of your Coming, which calls me to the moſt delightful Subject in the World, to help both you and myſelf to rejoice in that adorable Deity, whoſe infinite Being is an Infinity of mere Love, an unbeginning, never-ceaſing, and for ever over-flowing Ocean of Meekneſs, Sweetneſs, Delight, Bleſſing, Goodneſs, Patience, and Mercy; and all this, as ſo many bleſſed Streams breaking out of the Abyſs of univerſal Love, Father, Son, and Holy Ghoſt, a Triune Infinity of Love and Goodneſs, for ever and ever giving forth nothing but the ſame Gifts of Light and Love, of Bleſſing and Joy, whether before or after the Fall, either of Angels or Men.

Look at all Nature, through all its Height and Depth, in all its Variety of working Powers, it is what it is for this only End, that the hidden Riches, the inviſible Powers, Bleſſings, Glory, and Love of the unſearchable God, may become viſible, ſenſible, and manifeſt in it and by it.

Look at all the Variety of Creatures, they are what they are for this only End, that

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in their infinite Variety, Degrees, and Capacities, they may be as ſo many ſpeaking Figures, living Forms of the manifold Riches and Powers of Nature, as ſo many Sounds and Voices, Preachers and Trumpets, giving Glory, and Praiſe, and Thankſgiving to that Deity of Love, which gives Life to all Nature and Creature.

For every Creature of unfallen Nature, call it by what name you will, has its Form, and Power, and State, and Place in Nature, for no other End, but to open and enjoy, to manifeſt and rejoice in ſome Share of the Love, and Happineſs, and Goodneſs of the Deity, as ſpringing forth in the boundleſs Height and Depth of Nature.

Now this is the *one Will* and Work of God in and through all Nature and Creature. From Eternity to Eternity He can will and intend nothing towards them, in them, or by them, but the *Communication* of various Degrees of his own Love, Goodneſs, and Happineſs to them, according to their State, and Place, and Capacity in Nature. This is God's unchangeable Diſpoſition towards the Creature; he can be nothing elſe but all Goodneſs towards it, becauſe He can be nothing towards the

Creature but that which he is, and was, and ever ſhall be in Himſelf.

God can no more begin to have any *Wrath*, *Rage*, or *Anger* in Himſelf, after Nature and Creature are in a fallen State, than He could have been infinite Wrath, and boundleſs Rage every where, and from all Eternity. For nothing can *begin* to be in God, or to be in a *new State* in Him; every Thing that is in Him, is eſſential to Him, as inſeparable from Him, as unalterable in Him, as the triune Nature of his Deity.

Theogenes. Pray, *Theophilus*, let me aſk you, Does not *Patience*, and *Pity*, and *Mercy* begin to be in God, and only *then begin*, when the Creature has brought itſelf into Miſery? They could have no Exiſtence in the Deity before. Why then may not a Wrath, and Anger *begin* to be in God, when the Creature has rebelled againſt him, though it neither had, nor could have any Exiſtence in God before?

Theophilus. It is true, *Theogenes*, that God can only then *begin* to make known his Mercy and Patience, when the Creature has loſt its Rectitude and Happineſs, yet nothing then begins to be in God, or to be

be found in him, but that which was always in him, in the ſame infinite State, *viz.* a *Will to all Goodneſs*, and which *can will nothing elſe*. And his Patience and Mercy, which could not ſhew forth themſelves, till Nature and Creature had brought forth Miſery, were not new Tempers, or the Beginning of ſome *new* Diſpoſition that was not in God before, but only *new* and *occaſional* Manifeſtations of that boundleſs *eternal Will* to *all Goodneſs*, which always was in God in the ſame Height and Depth. The Will to all *Goodneſs*, which is God himſelf, *began* to diſplay itſelf in a *new* Way, when it firſt gave Birth to Creatures. The ſame Will to all Goodneſs *began* to manifeſt itſelf in another *new* Way, when it became Patience and Compaſſion towards fallen Creatures. But neither of theſe Ways are the Beginning of any *new Tempers* or Qualities in God, but only new and *occaſional Manifeſtations* of that true eternal Will to all Goodneſs, which always was, and always will be, in the ſame Fulneſs of Infinity in God.

But to ſuppoſe that when the Creature has abuſed its Power, loſt its Happineſs, and plunged itſelf into a Miſery, out of

which it cannot deliver itſelf, to ſuppoſe that then there begins to be *ſomething* in the holy Deity of Father, Son, and Holy Ghoſt, that is not of the Nature and Eſſence of God, and which was not there before, *viz.* a Wrath, and Fury, and vindictive Vengeance, breaking out in Storms of Rage and Reſentment, becauſe the poor Creature has brought Miſery upon itſelf, is an Impiety and Abſurdity that cannot be enough abhorred. For nothing can be in God, but that which He is, and has from Himſelf, and therefore no Wrath can be in the Deity itſelf, unleſs God was in Himſelf, before all Nature, and from all Eternity, an Infinity of Wrath.

Why are Love, Knowledge, Wiſdom, and Goodneſs, ſaid to be infinite and eternal in God, capable of no Increaſe or Decreaſe, but always in the ſame higheſt State of Exiſtence? Why is his Power eternal and omnipotent, his Preſence not here, or there, but every where the ſame? No Reaſon can be aſſigned, but becauſe nothing that is *temporary*, *limited*, or bounded, can be in God. It is his Nature to be that which He is, and all that He is, in an infinite, unchangeable Degree, admitting neither

ther higher nor lower, neither here nor there, but always, and every where, in the ſame unalterable State of Infinity. If therefore Wrath, Rage, and Reſentment could be in the Deity itſelf, it muſt be an unbeginning, boundleſs, never-ceaſing Wrath, capable of no *more* or *leſs*, no *up* or *down*, but always exiſting, always working, and breaking forth in the ſame Strength, and every where equally burning in the Height and Depth of the abyſſal Deity. There is no medium here. There muſt be either all or none, either no Poſſibility of Wrath, or no Poſſibility of its having any Bounds. And therefore, if you would not ſay, that every Thing that has proceeded, or can, or ever ſhall proceed from God, are and can be only ſo many effects of his eternal and omnipotent Wrath, which can never ceaſe, or be leſs than infinite, if you will not hold this monſtrous Blaſphemy, you muſt ſtick cloſe to the abſolute Impoſſibility of Wrath having any Exiſtence in God. For nothing can have any Exiſtence in God, but in the Way and Manner as his Eternity, Infinity, and Omnipotence have their Exiſtence in him. Have you any Thing to object to this?

Theogenes.

Theogenes. Indeed, *Theophilus*, both *Eusebius* and myself have been from the first fully satisfied with what has been said of this Matter in the *Book of Regeneration*, the *Appeal*, and the Spirit of Prayer, *&c.* We find it impossible to think of God as subject to Wrath, or capable of being inflamed by the Weakness, and Folly, and Irregularity of the Creature. We find ourselves incapable of thinking any otherwise of God, than as the *one only Good*, or as you express it, an *eternal immutable Will to all Goodness*, which can will Nothing else to all Eternity, but to communicate Good, and Blessing, and Happiness, and Perfection to every Life, according to its Capacity to receive it.

Had I an hundred Lives, I could with more Ease part with them all, by suffering an hundred Deaths, than give up this lovely Idea of God. Nor could I have any Desire of Eternity for myself, if I had not Hopes, that by partaking of the divine Nature, I should be eternally delivered from the Burden and Power of my *own Wrath*, and changed into the blessed *Freedom* of a Spirit, that is *all Love*, and a *mere Will* to Nothing but Goodness. An

Eternity

Eternity without this, is but an Eternity of Trouble. For I know of no Hell, either here or hereafter, but the Power and Working of Wrath, nor any Heaven, but where the God of Love is all in all, and the working Life of all. And therefore, that the holy Deity is all Love, and Bleſſing, and Goodneſs, willing and working only Love and Goodneſs to every Thing, as far as it can receive it, is a Truth as deeply grounded in me as the feeling of my own Exiſtence. I aſk you for no Proof of this; my only Difficulty is how to reconcile this Idea of God to the Letter of Scripture. *Firſt*, Becauſe the Scripture ſpeaks ſo much and ſo often of the Wrath, the Fury and vindictive Vengeance of God. *Secondly*, Becauſe the whole Nature of our Redemption is ſo plainly grounded on ſuch a ſuppoſed Degree of Wrath and Vengeance in God, as could not be *ſatisfied*, *appeaſed*, and *atoned* by any Thing leſs than the Death and Sacrifice of the only begotten Son of God.

Theophilus. I will do more for you, *Theogenes*, in this Matter than you ſeem to expect. I will not only reconcile the Letter

of

of Scripture with the foregoing Deſcription of God, but will ſhew you, that every Thing that is ſaid of the Neceſſity of Chriſt's being the only poſſible *Satisfaction* and *Atonement* of the vindictive Wrath of God, is a full and abſolute Proof, that the Wrath of God ſpoken of, never was, nor is, or poſſibly can be in God.

Euſebius. Oh! *Theophilus*, you have forced me now to ſpeak, and I cannot contain the Joy that I feel in this Expectation which you have raiſed in me. If you can make the Scriptures do all that which you have promiſed to *Theogenes*, I ſhall be in Paradiſe before I die. For to know that Love alone was the Beginning of Nature and Creature, that nothing but Love encompaſſes the whole Univerſe of Things, that the governing Hand that over-rules all, the watchful Eye that ſees through all, is nothing but omnipotent and omniſcient Love, uſing an Infinity of Wiſdom, to raiſe all that is fallen in Nature, to ſave every miſguided Creature from the miſerable Works of its own Hands, and make Happineſs and Glory the perpetual Inheritance of all the Creation, is a Reflection that muſt be quite raviſhing to every intelligent

telligent Creature that is ſenſible of it. Thus to think of God, of Providence, and Eternity, whilſt we are in this Valley and Shadow of Death, is to have a real Foretaſte of the Bleſſings of the World to come. Pray, therefore, let us hear how the Letter of Scripture is a Proof of this God of Love.

Theophilus. Before I do this, *Euſebius*, I think it requiſite to ſhew you, in a Word or two, the true Ground and Nature of Wrath in all its Kinds, what it is in itſelf, whence it has its Birth, Life, and Manner of Exiſtence. And then you will ſee with your own Eyes *why*, and *how*, and *where* Wrath or Rage can, or cannot be. And till you ſee this fundamentally in the Nature of Things, you cannot be at all qualified to judge of the Matter in Queſtion, but muſt only think and ſpeak at random, merely as your Imagination is led by the Sound of Words. For till we know, in the Nature of the Thing, what Wrath is in itſelf, and *why*, and *how* it comes into Exiſtence, wherever it is, we cannot ſay, where it can enter, or where it cannot. Nor can we poſſibly know what is meant by the *Satisfaction*, *Appeaſ-*

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ing, or *Atonement* of Wrath in any Being, but by knowing *how*, and *why*, or for what Reaſon Wrath can riſe and work in any Being, and then only can we know how any Wrath, wherever raiſed, can be *atoned* or made to *ceaſe*.

Now there are two Things, both of them viſible to your outward Senſes, which entirely open the *true Ground* and *Nature* of Wrath, and undeniably ſhew what it is in itſelf, from whence it ariſes, and wherein its Life, and Strength, and Being conſiſt. And theſe two Things are, a *Tempeſt* in the Elements of this World, and a *raging Sore* in the Body of Man, or any other Animal. How that a Tempeſt in the Elements is Wrath in the Elements, and a Sore in the Body of an Animal a Wrath in the State or Juices of the Body, is a Matter, I think, that needs no Proof or Explanation. Conſider, then, *how* or *why* a Tempeſt ariſes in the Elements, or an inflamed Sore in the Body, and then you have the *true Ground* and *Nature* of Wrath. Now a *Tempeſt* does not, cannot ariſe in the Elements whilſt they are in their *right State*, in their *juſt Mixture* or Union with one another. A *Sore* does not cannot break forth in the Body, whilſt

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the Body is altogether in its true *State* and *Temperature* of its Juices. Hence you plainly see, that Wrath has its *whole Nature*, and *only Ground* of its Existence, in and by the *Disorder*, or bad *State* of the Thing in which it exists and works. It can have no Place of Existence, no Power of breaking forth, but where the Thing has *lost* its proper Perfection, and is not as it ought to be. And therefore no good Being, that is in its *proper State* of Goodness, can, whilst it is in such a State, have any Wrath or Rage in it. And therefore, as a Tempest of any kind in the Elements, is a sure Proof that the Elements are not in their right State, but under Disorder, as a *raging Sore* in the Body is a certain Indication that the Body is *impure* and *corrupt*, and not as it should be; so in whatever Mind, or intelligent Being, Wrath or Rage works, and breaks forth, there, there is Proof enough, that the Mind is in that same *impure*, *corrupt*, and *disordered State*, as those Elements that raise a Tempest, and that Body which gives forth an inflamed Sore. And now, Gentlemen, what think you of a supposed Wrath, or Rage in God? Will you have

such

ſuch Things to be in the Deity itſelf as cannot have Place or Exiſtence even in any Creature, till it is become *diſordered* and *impure*, and has loſt its *proper State* of Goodneſs?

Euſebius. But pray, *Theophilus*, let me obſerve, that it does not yet appear to me, that there is but *one* Wrath poſſible to be in Nature and Creature. I grant there is ſuch a Likeneſs in the Things you have appealed to, as is ſufficient to juſtify Poets, Orators, or popular Speakers, in calling a Tempeſt Wrath, and Wrath a Tempeſt. But this will not do in our preſent Matter; for all that you have ſaid depends upon this, whether, in a philoſophic Strictneſs in the Nature of the Thing, there can only be *one Wrath*, wherever it is, proceeding ſtrictly from the *ſame Ground*, and having every where the *ſame Nature*. Now if you can prove this Identity, or Sameneſs of Wrath, be it where it will, either in an intelligent Mind, the Elements of this World, or the Body of an Animal, then your Point is abſolutely gained, and there can be no Poſſibility for Wrath to have any Exiſtence in the Deity. But as Body and Spirit are generally held to be quite contrary

trary to each other in their moſt eſſential Qualities, I do not know how you can ſufficiently prove, that they can only have *one Kind* of Wrath, or that Wrath muſt have *one* and the *ſame* Ground and Nature, whether it be in Body or Spirit.

Theophilus. Wrath can have no *better*, or other Ground and Nature in Body, than it has in Spirit, for this Reaſon, becauſe it can have no *Exiſtence* or *Manner* of working in the Body, but what it has *directly* from Spirit. And therefore, in every Wrath that is viſible in any *Body* whatever, you have a true Manifeſtation of the Ground and Nature of Wrath, in whatever Spirit it is. And therefore, as there is but one Ground and Nature of Wrath in all outward Things, whether they be animate or inanimate, ſo you have Proof enough, that ſo it is with all Wrath in the Spirit or Mind. Becauſe Wrath in any *Body*, or *outward* Thing, is nothing elſe but the *inward working* of that Spirit, which manifeſts itſelf by an outward Wrath in the Body.

And what we call Wrath in the *Body*, is, truly and ſtrictly ſpeaking, the Wrath of the Spirit in the Body.

For you are to obſerve, that *Body* begins not from itſelf, nor is any Thing of itſelf, but is all that it is, whether pure or impure, has all that it has, whether of Light or Darkneſs, and works all that it works, whether of Good or Evil, *merely* from Spirit. For nothing, my Friend, *acts* in the whole Univerſe of Things but *Spirit alone*. And the State, Condition, and Degree of every Spirit, is only and ſolely opened by the State, Form, Condition, and Qualities of the Body that belongs to it. For the Body can have no Nature, Form, Condition, or Quality, but that which the Spirit that brings it forth gives to it.

Was there no *eternal univerſal* Spirit, there could be no eternal or univerſal *Nature*; that is, was not the Spirit of God every where, the *Kingdom of Heaven*, or the viſible Glory of God in an outward Majeſty of Heaven, could not be every where. Now the Kingdom of Heaven is *that* to the Deity, which every *Body* is to the Spirit, which lives, works, and manifeſts itſelf in it. But the Kingdom of Heaven is not God, yet all that it is, and has, and does, is only an outward Manifeſtation of the Nature, Power, and Working of the Spirit of God.

It is thus with every creaturely *Spirit* and its *Body*, which is the *Habitation* or *Seat* of its Power, and as the Spirit is in its Nature, Kind, and Degree, whether heavenly, earthly, or helliſh, ſo is its Body. Were there not creaturely Spirits, there could be no creaturely Bodies. And the Reaſon why there are creaturely Bodies of ſuch various Forms, Shapes, and Powers, is becauſe Spirits come forth from God in *various Kinds* and *Degrees* of Life, each manifeſting its own Nature, Power, and Condition, by *that Body* which proceeds from it as its *own Birth*, or the Manifeſtation of its *own Powers*.

Now the Spirit is not Body, nor is the Body Spirit; they are ſo *eſſentially* diſtinct, that they cannot *poſſibly* loſe their Difference, or be changed into one another; and yet all that is in the Body, is from the *Nature*, *Will*, and *Working* of its Spirit. There is therefore no poſſible Room for a Suppoſition of *two Kinds* of Wrath, or that Wrath may have *two Natures*, the one as it is in Spirit, and the other as it is in Body; *firſt*, becauſe nothing can be wrathful but Spirit; and *ſecondly*, becauſe no Spirit can exert, or manifeſt Wrath

but in and by its Body. The kindling its *own Body* is the Spirit's *only Wrath*. And therefore, through the whole Univerſe of Things, there is and can be but *one poſſible* Ground and Nature of Wrath, whether it be in the *Sore* of an animal Body, in a *Tempeſt* of the Elements, in the *Mind* of a Man, in an *Angel*, or in *Hell*.

Euſebius. Enough, enough, *Theophilus*. You have made it ſufficiently plain, that Wrath can be no more in God Himſelf, than Hell can be Heaven. And therefore we aſk no more of you, but only to reconcile this with the Language and Doctrine of the holy Scriptures.

Theogenes. You are in too much Haſte, *Euſebius*; it would be better to let *Theophilus* proceed farther in this Matter. He has told us what Wrath is in itſelf, be it where it will; I ſhould be glad to know its *one true* Original, or how, and where, and why it could poſſibly begin to be.

Theophilus. To enquire, or ſearch into the Origin of Wrath, is the ſame Thing as to ſearch into the Origin of Evil and Sin: For Wrath and Evil are but two Words for one and the ſame Thing. There is no Evil in any Thing, but the Working

Working of the Spirit of Wrath. And when Wrath is entirely ſuppreſſed, there can be no more Evil, or Miſery, or Sin in all Nature and Creature. This therefore is a firm Truth, that nothing can be capable of Wrath, or be the Beginning of Wrath, but the Creature, becauſe nothing but the Creature can be the Beginner of Evil and Sin.

Again, the Creature can have *no Beginning*, or Senſibility of Wrath in itſelf, but by *looſing* the living Power, the living Preſence, and governing Operation of the Spirit of God within it; or in other Words, by its looſing that heavenly State of Exiſtence in God, and Influence from Him, which it had as its Creation.

Now no intelligent Creature, whether Angel or Man, can be *good* and *happy*, but by partaking of, or having in itſelf, a *twofold* Life. Hence ſo much is ſaid in the Scripture of an inward and outward, and old and a new Man.—For there could be no Foundation for this Diſtinction, but becauſe every intelligent Creature, created to be good and happy, muſt of all *Neceſſity* have a twofold Life in it, or it cannot poſſibly be capable of Goodneſs

and Happineſs, nor can it poſſibly loſe its Goodneſs and Happineſs, or feel the leaſt Want of them, but by its breaking the *Union* of this twofold Life in itſelf. Hence ſo much is ſaid in the Scripture of the quickening, raiſing, and reviving the inward, new Man, of the new Birth from above, of Chriſt being formed in us, as the one only Redemption and Salvation of the Soul. Hence alſo the Fall of *Adam* was ſaid to be a *Death*, that he died the Day of his Sin, though he lived ſo many hundred Years after it; it was becauſe his Sin broke the *Union* of his twofold Life, and put an End to the heavenly Part of it, and left only *one Life*, the Life of this beſtial earthly World in Him.

Now there is, in the Nature of the Things an abſolute Neceſſity of this *twofold Life* in every Creature that is to be *good* and *happy*; and the twofold Life is this, it muſt have the Life of *Nature*, and the Life of *God* in it. It cannot be a Creature, and intelligent, but by having the Life and Properties of *Nature*; that is, by finding itſelf to be a Life of *various Senſibilities*, that has a Power of *Underſtanding*, *Willing* and *Deſiring*: This is its *creaturely* Life,

Life, which, by the creating Power of God, it has in and from Nature.

Now this is all the Life that is, or can be *creaturely*, or be a Creature's *natural own Life*; and all this creaturely natural Life, with all its various Powers and Senſibilities, is only a Life of *various Appetites*, *Hungers*, and *Wants*, and cannot poſſibly be any Thing elſe. God Himſelf cannot make a Creature to be in *itſelf*, or as to its *own Nature*, any Thing elſe but a State of *Emptineſs*, of *Want*, of *Appetite*, &c. He cannot make it to be good and happy *in* and *from* its natural State; this is as impoſſible, as for God the ceaſe to be the *one only Good*. The higheſt Life therefore, that is natural and creaturely, can go no higher than this; it can only be a *bare Capacity* for Goodneſs and Happineſs, and cannot poſſibly be a good and happy Life, but by the Life of God dwelling in, and in Union with it. And this is the twofold Life, that of *all Neceſſity* muſt be *united* in every good, and perfect, and happy Creature.

See here the greateſt of all Demonſtrations of the abſolute Neceſſity of the Goſpel Redemption and Salvation, and all proved from the Nature of the Thing.

There can be no Goodneſs and Happineſs for any intelligent Creature, but in and by this twofold Life; and therefore the *Union* of the divine and human Life, or the Son of God incarnate in Man, to make Man again a Partaker of the divine Nature, is the *one only* poſſible Salvation for all the Sons of fallen *Adam*, that is, of *Adam* dead to, or fallen from his firſt Union with the divine Life.

Deiſm therefore, or a Religion of Nature, pretending to make Man good and happy without Chriſt, or the Son of God entering into *Union* with the human Nature, is the greateſt of all Abſurdities. It is as contrary to the Nature and Poſſibilities of Things, as for mere *Emptineſs* to be its own Fulneſs, mere *Hunger* to be its own Food, and mere *Want* to be its Poſſeſſion of all Things. For Nature and Creature, without the Chriſt of God, or the divine Life in Union with it, is and can be nothing elſe but this mere *Emptineſs*, *Hunger*, and *Want* of all that which can alone make it good and happy. For God himſelf, as I ſaid, cannot make any Creature to be good and happy by any Thing that is in its own created Nature; and

and however high or noble any Creature is ſuppoſed to be created, its Height and Nobility can conſiſt in nothing, but its higher Capacity and Fitneſs to receive a higher Union with the divine Life, and alſo a higher and more wretched Miſery, when left to itſelf, as is manifeſt by the helliſh State of the fallen Angels. Their high and exalted Nature was only an enlarged Capacity for the divine Life; and therefore when this Life was loſt, their whole created Nature was nothing elſe, but the Height of Rage, and helliſh Diſtraction.

A plain Demonſtration, that there can be no Happineſs, Bleſſing, and Goodneſs for any Creature in Heaven, or on Earth, but by having, as the Goſpel ſays, Jeſus Chriſt made unto it, *Wiſdom*, *Righteouſneſs*, Sanctification, and Peace with God.

And the Reaſon is this; it is becauſe Goodneſs and Happineſs are abſolutely inſeparable from God, and can be no where but in God. And on the other Hand, *Emptineſs*, *Want*, *Inſufficiency*, &c. are abſolutely inſeparable from the Creature, as ſuch; its whole Nature cannot poſſibly be any Thing elſe, be it what or where it will, an Angel in Heaven, or a Man on Earth;

Earth; it is and must be, in its *whole creaturely* Nature and Capacity, a mere Hunger and Emptiness &c. And therefore all that we know of God, and all that we know of the Creature, fully proves, that the *Life of God* in Union with the *creaturely Life* (which is the Gospel Salvation) is the one only Possibility of Goodness and Happiness in any Creature, whether in Heaven or on Earth.

Hence also it is enough certain, that this *twofold Life* must have been the *original State* of every intelligent Creature, at its first coming forth from God. It could not be brought forth by God, to have only a *creaturely Life* of Nature, and be left to that; for that would be creating it under a *Necessity* of being in Misery, in Want, in Wrath, and all painful Sensibilities. A Thing more unworthy of God, and more impossible for Him to do, than to create numberless earthly Animals under a Necessity of being perpetually pained with Hunger and Thirst, without any Possibility of finding any Thing to eat or to drink.

For no creaturely Life can in itself be any higher, or better, than a State of Want, or a seeking for something that cannot

cannot be found in itſelf; and therefore, as ſure as God is good, as ſure as He would have intelligent Beings live a Life of Goodneſs and Happineſs, ſo ſure it is, that ſuch Beings muſt of all Neceſſity, in their firſt Exiſtence, have been bleſſed with a *twofold Life*, *viz.* the Life of God dwelling in, and united with, the Life of Nature, or created Life.

Euſebius. What an important Matter have you here proved, in the *Neceſſity* and *Certainty* of this *twofold* Life in every intelligent Being that is to be good and happy; for this great Truth opens and aſſerts the certain and ſubſtantial Ground of the ſpiritual Life, and ſhews that all Salvation is, and can be nothing elſe, but the *Manifeſtation* of the Life of God in the Soul. How clearly does this give the ſolid Diſtinction between inward Holineſs, and all outward, creaturely Practices. All that God has done for Man by any particular Diſpenſations, whether by the *Law*, or the *Prophets*, by the *Scriptures*, or *Ordinances* of the Church, are only as Helps to an Holineſs which they cannot give, but are only ſuited to the Death and Darkneſs of the earthly, creaturely Life, to turn it from itſelf, from its own Workings,

and

and awaken in it a Faith and Hope, a Hunger and Thirſt after that *firſt Union* with the Life of the Deity, which was loſt in the Fall of the firſt Father of Mankind.

How unreaſonable is it, to call *perpetual Inſpiration* Fanaticiſm and Enthuſiaſm, when there cannot be the *leaſt Degree* of Goodneſs or Happineſs in any intelligent Being, but what is in its *whole Nature*, merely and truly the *Breathing*, the *Life*, and the *Operation* of God in the Life of the Creature? For if Goodneſs can only be in God, if it cannot exiſt *ſeparate* from Him, if he can only *bleſs* and *ſanctify*, not by a *creaturely* Gift, but by *Himſelf* becoming the *Bleſſing* and *Sanctification* of the Creature, then it is the higheſt Degree of Blindneſs, to look for any Goodneſs and Happineſs from any Thing, but the *immediate Indwelling Union*, and *Operation* of the Deity in the Life of the Creature. Perpetual Inſpiration, therefore, is in the Nature of the Thing as neceſſary to a Life of Goodneſs, Holineſs, and Happineſs, as the perpetual Reſpiration of the Air is neceſſary to animal Life.

For

For the Life of the Creature, whilſt only creaturely, and poſſeſſing nothing but itſelf is Hell; that is, it is all *Pain*, and Want, and *Diſtreſs*. Now nothing in the Nature of the Thing, can make the *leaſt Alteration* in this creaturely Life, nothing can help it to be in *Light* and *Love*, in *Peace* and *Goodneſs*, but the Union of God with it, and the Life of God working in it, becauſe nothing but God is Light, and Love, and heavenly Goodneſs. And, therefore, where the Life of God is not become the Life and Goodneſs of the Creature, there the Creature cannot have the leaſt Degree of Goodneſs in it.

What a Miſtake is it, therefore, to confine Inſpiration to *particular* Times and Occaſions, to Prophets and Apoſtles, and extraordinary Meſſengers of God, and to call it *Enthuſiaſm*, when the common Chriſtian looks, and truſts to be *continually led* and inſpired by the Spirit of God! For though all are not called to be Prophets or Apoſtles, yet all are called to be *holy*, as He who has called them is *holy, to be perfect as their heavenly Father is perfect, to be like minded with Chriſt*, to will only as God wills, to do all to his Honour and Glory,

to

to renounce the Spirit of this World, to have their Converſation in Heaven, to ſet their Affections on Things above, to love God with all their Heart, Soul, and Spirit, and their Neighbour as themſelves.

Behold a Work as *great*, as *divine* and *ſupernatural*, as that of a Prophet and an Apoſtle. But to ſuppoſe that we ought, and may always be in this Spirit of Holineſs, and yet are not, and ought not to be *always moved and led by the Breath and Spirit of God within us*, is to ſuppoſe that there is a Holineſs and Goodneſs which comes not from God; which is no better than ſuppoſing, that there may be true Prophets any Apoſtles who have not their Truth from God.

Now the Holineſs of the common Chriſtian is not an *occaſional* Thing, that begins and ends, or is only for ſuch a Time, or Place, or Action, but is the Holineſs of *that*, which is always *alive* and *ſtirring* in us, namely, of our Thoughts, Wills, Deſires, and Affections. If therefore theſe are always alive in us, always driving, or governing our Lives, if we can have no Holineſs or Goodneſs, but as this Life of Thought, Will, and Affection, works in us, if we are all called to this inward Holineſs

and

and Goodneſs, then a *perpetual, always exiſting Operation of the Spirit of God within us*, is abſolutely neceſſary. For we cannot be inwardly led and governed by a Spirit of Goodneſs, but by being governed by the *Spirit of God himſelf*. For the Spirit of God and the Spirit of Goodneſs are not two Spirits, nor can we be ſaid to have any more of the one, than we have of the other.

Now if our Thoughts, Wills, and Affections, need only be now and then holy and good, then, indeed, the moving and breathing Spirit of God need only now and then govern us. But if our Thoughts and Affections are to be always holy and good, then the holy and good Spirit of God is to be always operating, as a Principle of Life within us.

The Scripture ſays, *We are not ſufficient of ourſelves to think a good Thought*. If ſo, then we cannot be chargeable with not thinking and willing that which is good, but upon this *Suppoſition*, that there is always a *ſupernatural* Power within us, ready and able to help us to the Good, which we cannot have from ourſelves.

The

The Difference then of a good and a bad Man does not lie in this, that the one wills that which is good, and the other does not, but ſolely in this, that the one concurs with the living inſpiring Spirit of God within him, and the other reſiſts it, and is and can be *only chargeable* with Evil, becauſe he reſiſts it.

Therefore whether you conſider that which is good or bad in a Man, they equally prove the *perpetual Indwelling*, and *Operation* of the Spirit of God within us, ſince we can only be bad by reſiſting, as we are good by yielding to the Spirit of God; both which equally ſuppoſe a perpetual Operation of the Spirit of God within us.

How firmly our eſtabliſhed Church adheres to this Doctrine of the Neceſſity of the *perpetual Operation* of the holy Spirit, as the one only Source and Poſſibility of any Degree of divine Light, Wiſdom, Virtue, and Goodneſs in the Soul of Man, how earneſtly ſhe wills and requires all her Members to live in the moſt open Profeſſion of it, and in the higheſt Conformity to it, may be ſeen by many ſuch Prayers as theſe, in her common, ordinary, public Service.

O God, for as much as without Thee we are not able to pleaſe Thee, grant that thy Holy

Holy Spirit may in all Things direct and rule our Hearts. Again, *We pray Thee, that the Grace may* ALWAYS *prevent and follow us, and make us* CONTINUALLY *to be given to all good Works.* Again, *Grant to us, Lord, we beſeech Thee, the Spirit to think and do* ALWAYS *ſuch Things as be rightful, that we, who cannot do* ANY THING *that in good* WITHOUT *Thee, may by Thee be enabled to live according to thy Will.* Again, *Becauſe the Frailty of Man,* WITHOUT *Thee,* CANNOT BUT FALL, *keep us* EVER *by thy Help from all Things hurtful, and* LEAD *us to all Things profitable to our Salvation,* &c. Again, *O God from whom all good Things do come, grant to us thy humble Servants,* that by THY *holy* INSPIRATION *we may* THINK *thoſe Things that be good,* and *by thy merciful* GUIDING *may* PERFORM *the ſame.*— But now, the *true Ground* of all this Doctrine of the Neceſſity of the perpetual Guidance and Operation of the holy Spirit, lies in what has been ſaid above, of the Neceſſity of a *twofold Life* in every intelligent Creature that is to be good and happy. For if the creaturely Life, whilſt alone, or left to itſelf, can only be *Want,*

 Miſery,

Misery, and *Distress*, if it cannot possibly have any Goodness or Happiness in it, till the Life of God is *in Union* with it, as *one Life*, then every Thing that you read in the Scripture of the Spirit of God, as the *only Principle* of Goodness, opens itself to you as a most certain and blessed Truth, about which you can have no doubt.

Theophilus. Let me only add, *Eusebius*, to what you have said, that from this absolute Necessity of a *twofold Life*, in every Creature, that is to be good and happy, we may, in a still greater Clearness see the Certainty of that which we have so often spoken of at other Times, namely, that the *inspoken Word* in Paradise, the *Bruiser* of the Serpent, the *Seed* of the Woman, the *Immanuel*, the holy *Jesus* (for they all mean the same Thing) is, and was the only possible Ground of Salvation for fallen Man. For if the twofold Life is necessary, and Man could not be restored to Goodness and Happiness but by the *restored Union* of this twofold Life into its first State, then there was an absolute Necessity, in the Nature of the Thing, that every Son of Adam should have such a *Seed of Heaven* in the Birth of his Life, as could,

by

by the *Mediation* of Chriſt, be raiſed into a Birth and Growth of the firſt perfect Man. This is the one original Power of Salvation, without which, no *external Diſpenſation* could have done any Thing towards raiſing the fallen State of Man. For nothing could be raiſed, but what *there* was to be raiſed, nor Life be given to any Thing, but to that was capable of Life. Unleſs, therefore, there had been a *Seed of Life*, or a ſmothered Spark of Heaven in the Soul of Man, which wanted to come to the Birth, there had been no *Poſſibility* for any *Diſpenſation* of God, to bring forth a Birth of Heaven in fallen Man.

The *Faith* of the firſt *Patriarchs* could not have been in Being, *Moſes* and the *Prophets* had come in vain, had not the Chriſt of God lain in a *State* of *Hiddenneſs* in every Son of Man. For *Faith*, which is a Will and Hunger after God, could not have *begun* to be, or have any Life in Man, but becauſe there was ſomething of the divine Nature *exiſting* and *hid* in Man. For nothing can have any longing Deſire but after its own Likeneſs, nor could any Thing be made to deſire God, but that

which came from him, and had the Nature of him.

The Whole mediatorial Office of Chriſt, from his Birth to his ſitting down in Power at the right Hand of God, was only for this End, to help Man to a Life that was fallen into *Death* and *Inſenſibility* in him. And therefore his mediatorial Power was to manifeſt itſelf by way of a *new Birth*. In the Nature of the Thing nothing elſe was to be done, and Chriſt had no other Way to proceed, and that for this plain Reaſon, becauſe Life was the Thing that was loſt, and Life, wherever it is, muſt be raiſed by a Birth, and every Birth, muſt, and can only come from its *own Seed*.

But if Chriſt was to raiſe a new Life like his own in every Man, then every Man muſt have had *originally*, in the inmoſt Spirit of his Life, a *Seed* of Chriſt, or Chriſt as a Seed of Heaven, lying there as in a State of *Inſenſibility* or *Death*, out of which it could not ariſe but by the *mediatorial Power* of Chriſt, who, as a ſecond Adam, was to regenerate that Birth of his *own Life*, which was *loſt* in all the natural Sons of the firſt Adam.

But

But unleſs there was this *Seed* of *Chriſt*, or Spark of Heaven *hidden* in the Soul, not the leaſt Beginning of Man's Salvation, or of Chriſt's mediatorial Office could be made. For *what* could begin to deny *Self*, if there was not ſomething in Man *different* from Self? What could begin to have *Hope* and *Faith* and Deſire of an heavenly Life, if there was not *ſomething* of *Heaven hidden* in his Soul, and lying therein, as in a State of Inactivity and Death, till raiſed by the Mediation of Chriſt into its firſt Perfection of Life, and ſet again in its true Dominion over Fleſh and Blood.

Euſebius. You have, *Theophilus*, ſufficiently proved the Certainty and Neceſſity of this Matter. But I ſhould be glad if you knew how to help me to ſome more diſtinct Idea and Conception of it.

Theophilus. An Idea is not the Thing to be here ſought for, it would rather hinder, than help your true Knowledge of it. But, perhaps, the following Similitude may be of ſome Uſe to you.

The *ten Commandments*, when written by God on Tables of Stone, and given to Man, did not then firſt begin to belong to Man; they had their *Exiſtence* in Man,

were *born* with him, they lay as a *Seed* and *Power* of Goodneſs, *hidden* in the Form and Make of his Soul, and altogether inſeparable from it, before they were ſhewn to Man on *Tables of Stone*. And when they were ſhewn to Man on Tables of Stone, they were only an *outward Imitation* of that which was inwardly in Man, though not *legible*, becauſe of that Impurity of Fleſh and Blood, in which they were drowned and ſwallowed up. For the earthly Nature, having overcome the Divinity that was in Man, it gave Commandments of *its own* to Man, and required Obedience to all the Luſts of the Fleſh, the Luſt of the Eyes, and the Pride of Life.

Hence it became neceſſary, that God ſhould give an *outward* Knowledge of ſuch Commandments as were become inwardly *unknown*, *unfelt*, and as it where ſhut up in Death in the Soul.

But now, had not *all* that is in theſe Commandments been *really* and *antecedently* in the Soul, as its *own Birth* and *Nature*, had they not ſtill *lain therein*, and, although totally ſuppreſſed, yet in ſuch a *Seed* or *Remains*, as could be called forth into their

first

first living State, in vain had the Tables of Stone been given to Man; and all outward Writing, or Teaching of the Commandments, had been as useless, as so many Instructions given to *Beasts* or *Stones*. If therefore you can conceive, how all that is *good* and *holy* in the Commandments, laid *hid* as an *unfelt*, *unactive* Power, or *Seed* of Goodness, till called into *Sensibility* and *stirring* by Laws written on Tables of Stone, this may help your Manner of conceiving, and believing, how Christ, as a *Seed* of Life, or *Power* of Salvation, lies in the Soul as its *unknown hidden Treasure*, till awakened and called forth into Life by the *mediatorial* Office and Process of the holy Jesus.

Again, *Thou shalt love the Lord thy God with all thy Heart, with all thy Soul, and with all thy Strength, and thy Neighbour as thyself.* Now these two Precepts, given by the written Word of God, are an absolute Demonstration of the *first original* Perfection of Man, and also a full and invincible Proof, that the same original Perfection is not quite *annihilated*, but lies in him as an *hidden suppressed Seed* of Goodness, capable of being raised up to its first

Perfection. For had not this divine *Unity*, *Purity*, and *Perfection* of Love towards God and Man, been Man's *firſt natural* State, of Life, it could have nothing to do with his preſent State. For had any other Nature, or Meaſure, or kind of Love begun in the firſt Birth of his Life, he could only have been called to that. For no Creature has, or can have a Call to be above, or act above its own Nature. Therefore, as ſure as Man is called to this Unity, Purity, and Perfection of Love, ſo ſure is it, that it was, at firſt, his natural heavenly State, and ſtill has its *Seed*, or *Remains* within him, as his only Power and Poſſibility of riſing up to it again. And therefore all that Man is called to, every Degree of a new and perfect Life, every future Exaltation and Glory he is to have from the Mediation of Chriſt, is a full Proof, that the ſame Perfection was originally his natural State, and is *ſtill* in him in *ſuch a Seed*, or *Remains* of Exiſtence, as to admit of a perfect Renewal.

And thus it is, that you are to conceive of the holy Jeſus, or the WORD of God, as the *hidden Treaſure* of every human Soul, born as a *Seed* of the WORD in the Birth of

of the Soul, immured under Fleſh and Blood, *till, as a Day-Star, it ariſes in our Hearts*, and changes the Son of an earthly Adam into a Son of God.

And was not the WORD and SPIRIT of God in us all, antecedent to any *Diſpenſation* or *written* Word of God, as a *real* Seed of Life in the Birth of our own Life, we could have no more Fitneſs for the Goſpel-Redemption, than the Animals of this World, which have nothing of Heaven in them. And to call us to love God with all our Hearts, to *put on Chriſt*, to walk *according to* the Spirit, if theſe Things had not their *real Nature* and *Root* within us, would be as vain and uſeleſs, as to make Rules and Orders how our Eyes ſhould ſmell and taſte, or our Ears ſhould ſee.

Now this Myſtery of an *inward Life hidden* in Man, as his moſt precious Treaſure, as the Ground of all that can be great or good in him, and hidden only ſince his Fall, and which only can be opened and brought forth in its firſt Glory by Him to whom all Power in Heaven and on Earth is given, is a Truth to which almoſt every Thing in Nature bear full Witneſs. Look where you will, nothing appears, or works

works *outwardly* in any Creature, or in any Effect of Nature, but what is all done from its *own inward inviſible Spirit*, not a Spirit brought into it, but its *own inward* Spirit, which is an inward inviſible Myſtery, till made known, or brought forth by outward Appearances.

The Sea neither is, nor can be moved and toſſed by any other Wind, than that which has its Birth, and Life, and Strength, in and from the Sea itſelf, as its *own Wind*. The Sun in the Firmament gives Growth to every Thing that grows in the Earth, and Life to every Thing that lives upon it, not by giving or imparting a Life *from without*, but only by ſtirring up in every Thing its *own Growth*, and its *own Life*, which lay as in a *Seed* or *State* of Death, till helped to come out of it by the Sun, which, as an Emblem of the Redeemer of the ſpiritual World, helps every earthly Thing out of its own Death into its *own higheſt* State of Life.

That which we call our Senſations, as *ſeeing*, *hearing*, *feeling*, *taſting*, and *ſmelling*, are not Things brought in to us from without, or given to us by any external Cauſes, but are only ſo many *inborn*, *ſecret* States

States of the Soul, which lie in their *State of Hiddenneſs* till they are occaſionally awakened, and brought forth into Senſibility by outward Occurrences. And were they not *antecedently* in the Soul, as *States* and *Forms* of its own Life, no outward Objects could bring the Soul into a Senſibility of them. For nothing can have, or be in any State of Senſation, but that which it is, and has from itſelf, as its own Birth. This is as certain, as that a Circle has only its *own Roundneſs*.

The *ſtinking Gum* gives nothing to the Soul, nor brings any Thing into Senſibillity, but that which was before in the Soul, it has only a Fitneſs to awaken, and ſtir up *that State* of the Soul, which *laid dormant before*, and which when brought into Senſibility, is called the Senſation of bad Smelling. And the *odoriferous Gum* has likewiſe but the ſame Power, *viz.* a Fitneſs to ſtir up *that State* of Senſation in the Soul, which is called its delightful Smelling. But both theſe Senſations are only *internal States* of the Soul, which *appear* or diſappear, are *found*, or not found, juſt as Occaſions bring them into Senſibility.

Again,

Again, the greateſt Artiſt in *Muſick* can add *no Sound* to his Inſtrument, nor make it give forth any other Melody, but that which lies *ſilently hidden in it*, as its own inward State.

Look now at what you will, whether it be animate, or inanimate, all that it is, or has, or can be, it is and has in and from itſelf, as its *own inward State*; and all outward Things can do no more to it, than the Hand does to the Inſtrument, make it ſhew forth its *own inward* State, either of Harmony or Diſcord.

It is ſtrictly thus with ourſelves. Not a Spark of *Joy*, of *Wrath*, of *Envy*, of *Love*, or *Grief*, can poſſibly enter into us from *without*, or be cauſed to be *in us* by any *outward* Thing. This is as impoſſible, as for the Sound of *Metals* to be put into a *Lump* of Clay. And as no *Metal* can poſſibly give forth any other, or higher Sound, than that which is encloſed within it, ſo we, however ſtruck, can give forth no other or higher Sound, either of *Love*, *Hatred*, *Wrath*, &c. than that *very Degree*, which laid before ſhut up within us.

The *natural State* of our Tempers has Variety of Covers, under which they lie concealed

concealed at Times, both from ourſelves and others; but when this or that Accident happens to *diſplace* ſuch or ſuch a Cover, then that which laid hid under it breaks forth. And then we vainly think, that this or that outward Occaſion has not ſhewn us how we are within, but has only *infuſed*, or *put* into us a Wrath, or Grief, or Envy, which is not *our natural State*, or of our *own Growth*, or has all that it has from our own inward State.

But this is mere Blindneſs and Self-Deceit, for it is as impoſſible for the Mind to have any Grief, or Wrath, or Joy, but what it has all from its *own inward State*, as for the Inſtrument to give forth any other Harmony, or Diſcord, but that which is within and from itſelf.

Perſons, Things, and outward Occurrences may ſtrike our Inſtrument improperly, and variouſly, but as we are in ourſelves, ſuch is our outward Sound, whatever ſtrikes us.

If our inward State is the *renewed Life* of Chriſt within us, then every Thing and Occaſion, let it be what it will, only makes the *ſame Life* to ſound forth, and ſhew itſelf; then if one Cheek is ſmitten,

we

we meekly turn the others alſo. But if Nature is alive and only under a *religious Cover*, then every outward Accident that ſhakes or diſturbs this Cover, gives Leave to that *bad State*, whether of Grief, or Wrath, or Joy, that *laid hid* within us, to ſhew forth itſelf.

But nothing at any Time makes the leaſt Show, or Sound outwardly, but only that which laid ready within us, for an outward Birth, as Occaſion ſhould offer.

What a miſerable Miſtake is it therefore, to place religious Goodneſs in outward Obſervances, in Notions and Opinions, which good and bad Men can equally receive and practiſe, and to treat the *ready real Power and Operation of an inward Life of God in the Birth of our Souls*, as Fanaticiſm and Enthuſiaſm; when not only the whole Letter and Spirit of Scripture, but every Operation in Nature and Creature demonſtrates, that the Kingdom of Heaven muſt be *all within* us, or it never can poſſibly belong to us. Goodneſs, Piety, and Holineſs, can only be ours, as thinking, willing, and deſiring are ours, by being in us, as a Power of Heaven in the Birth and Growth of our own Life.

And

And now, *Eusebius*, how is the great Controversy about Religion and Salvation shortened.

For since the *one only* Work of Christ as your Redeemer is only this, to take from the earthly Life of Flesh and Blood its usurped Power, and to raise the smothered Spark of Heaven out of its State of Death, into a powerful governing Life of the whole Man, your *one only* Work also under your Redeemer is fully known. And you have the utmost Certainty, *what* you are to do, *where* you are to seek, and in *what* you are to *find* your Salvation. All that you have to *do*, or can do, is to oppose, resist, and, as far as you can, to renounce the evil Tempers, and Workings of your own earthly Nature. You are under the Power of no other Enemy, are held in no other Captivity, and want no other Deliverance, but from the Power of your *own earthly Self*. This is the one Murderer of the divine Life within you: It is your own *Cain* that murders your own *Abel*. Now every thing that your earthly Nature does, is under the Influence of *Self-will*, *Self-love*, and *Self-seeking*, whether it carries you to laudable, or blameable

blameable Practices, all is done in the Nature and Spirit of *Cain*, and only helps you to such Goodness, as when *Cain* slew his Brother. For every Action and Motion of *Self*, has the Spirit of *Antichrist*, and murders the divine Life within you.

Judge not therefore of your Self, by considering how many of those Things you do, which *Divines* and *Moralists* call Virtue and Goodness, nor how much you abstain from those Things, which they call Sin and Vice.

But daily and hourly, in every Step that you take, see to the *Spirit that is within you*, whether it be Heaven, or Earth that guides you. And judge every Thing to be Sin and Satan, in which your *earthly Nature, own Love*, or *Self-seeking* has any Share of Life in you; nor think that any Goodness is brought to Life in you, but so far as it is an *actual Death* to the Pride, the Vanity, the Wrath, and selfish Tempers of your fallen earthly Life.

Again, here you see, *where* and how you are to seek your Salvation, not in taking up your travelling Staff, or crossing the Seas to find out a new *Luther* or a new *Calvin*, to clothe yourself with their Opinions.

nions. No. The *Oracle* is at Home, that *always*, and *only* ſpeaks the Truth to you, becauſe nothing is *your Truth*, but that Good and that Evil which is yours within you. For Salvation or Damnation is no outward Thing, that is brought into you from without, but is only *That* which ſprings up within you, as the Birth and State of your own Life. What you are in yourſelf, what is doing in yourſelf, is all that can be either your Salvation or Damnation.

For all that is our Good, and all that is our Evil, has no Place nor Power but within us. Again, nothing that we do is bad, but for this Reaſon, becauſe it *reſiſts* the Power and working of God *within* us; and nothing that we do can be good, but becauſe it conforms to the Spirit of God *within* us. And therefore, as all that can be Good, and all that can be Evil in us, neceſſarily ſuppoſes a God *working within us*, you have the utmoſt Certainty, that God, Salvation, and the Kingdom of Heaven, are no where to be ſought, or found, but within you, and that all *outward Religion*, from the Fall of Man to this Day, is not

for itſelf, but merely for the Sake of an *inward* and *divine* Life, which was loſt when *Adam* died his firſt Death in Paradiſe. And therefore it may well be ſaid, that *Circumciſion is nothing*, and *Uncircumciſion is nothing*, becauſe nothing is wanted, and therefore nothing can be available, but the *new Creature*, called out of its Captivity under the Death and Darkneſs of Fleſh and Blood, into the Light, Life, and Perfection of its firſt Creation.

And thus alſo, you have the fulleſt Proof in *what* your Salvation preciſely conſiſts. Not in any hiſtoric Faith, or Knowledge of any Thing abſent or diſtant from you, not in any Variety of Reſtraints, Rules, and Methods of practiſing Virtues, not in any *Formality* of Opinion about *Faith* and *Works*, *Repentance*, *Forgiveneſs* of *Sins*, or *Juſtification*, and *Sanctification*, not in any Truth, or Righteouſneſs, that you can have from yourſelf, from the beſt of Men or Books, but wholly and ſolely in the *Life of God*, or Chriſt of God, *quickened* and born again in you, or, in other Words, in the Reſtoration and perfect Union of the firſt *twofold Life* in the Humanity.

Theogenes.

Theogenes. Though all that has paſſed betwixt you and *Euſebius*, concerns Matters of the greateſt Moment, yet I muſt call it a Digreſſion, and quite uſeleſs to me. For I have not the leaſt Doubt about any of theſe Things you have been aſſerting. It is viſible enough, that there can be no *Medium* in this Matter. Either Religion muſt be all *ſpiritual*, or all *carnal*; that is, we muſt either take up with the Groſſneſs of the *Sadduces*, who ſay there is neither Angel nor Spirit, or with ſuch Purification as the *Phariſees* had from their waſhing of Pots and Veſſels, and tithing their Mint and Rue; we muſt, I ſay, either acquieſce in all this Carnality, or we muſt profeſs a Religion that is *all Spirit and Life*, and merely for the Sake of raiſing up an *inward ſpiritual Life* of Heaven, that fell into Death in our firſt Father.

I conſent alſo to every Thing that you have ſaid of the Nature and Origin of Wrath. That it can have no Place, nor Poſſibility of Beginning, but ſolely in the *creaturely Nature*, nor even any Poſſibility of Beginning there, till the Creature has died to, or loſt its *proper State* of Exiſtence in God; that is, till it has loſt that Life,

and Bleſſing, and Happineſs, which it had in and from God at its firſt Creation.

But I ſtill aſk, What muſt I do with all thoſe Scriptures, which not only make God capable of being provoked to Wrath and Reſentment, but frequently inflamed with the higheſt Degrees of Rage, Fury, and Vengeance, that can be expreſſed by Words?

Theophilus. I promiſed, you know, to remove this Difficulty, and will be as good as my Word. But I muſt firſt tell you, that you are in much more Diſtreſs about it than you need to be. For in the little Book of *Regeneration*, in the *Appeal*, in the *Spirit of Prayer*, &c. which you have read with ſuch entire Approbation, the whole Matter is cleared up from its true Ground, how *Wrath* in the Scriptures is aſcribed to God, and yet cannot belong to the Nature of the Deity.

Thus you are told in the Appeal, *After theſe two Falls of two Orders* of *Creatures*, (that is, of Angels and Man,) *the Deity itſelf* came to have new and ſtrange *Names*, new and unheard of *Tempers* and *Inclinations* of Wrath, Fury, and Vengeance *aſcribed to it*. *I call them new*, becauſe they began

began *at the Fall*; I call them ſtrange, *becauſe they were foreign to the Deity*, and could not belong *to God in Himſelf. Thus, God is ſaid to be a* conſuming Fire. *But to whom? To the fallen Angels and loſt Souls. But* why, and how, *is He* ſo to them? *It is becauſe thoſe Creatures have loſt all that they had from God, but* the Fire of their Nature, and *therefore God can only be* found and manifeſted *in them*, as a conſuming Fire. *Now, is it not juſtly ſaid, that God, who is nothing but infinite Love, is yet in ſuch Creatures* only a conſuming Fire? *And* though *God* be *nothing but Love, yet they are under the Wrath* and Vengeance of God, *becauſe they have only* that Fire *in them, which is broken off from the Light and Love of God, and ſo can* know or feel *nothing of God, but his* Fire of Nature *in* them? *As Creatures, they can have no Life but what they have* in and from God; and *therefore that wrathful* Life which they have, is truly *ſaid to be a* Wrath, or Fire of God *upon* them. *And yet it is ſtill ſtrictly true, that there is no Wrath* in God Himſelf, *that He is not changed in his Temper towards the Creatures, that He does not ceaſe to be one and the ſame* infinite Fountain *of Goodneſs*, infinitely

flowing forth *in the Riches of his Love* upon all and every Life. Now, Sir, mind what follows, as the true Ground, how Wrath can and cannot be aſcribed to God. God is not changed from Love to Wrath, *but the Creatures have changed* their *own State* in *Nature*, and ſo *the God of Nature can only be manifeſted in them*, according to *their own State in Nature*. And, *N. B.* this is the true Ground of *rightly underſtanding all that is ſaid* of the Wrath and Vengeance *of God in and upon the Creatures*. *It is only* in ſuch a *Senſe*, as the Curſe of God *may be ſaid to be upon them, not becauſe any Thing* curſed *can* be in, *or come* from God, *but becauſe they have made* that Life, *which they muſt have* in God, *to be* a mere Curſe to *themſelves*. For *every Creature that lives, muſt have its Life* in and from *God, and therefore God muſt be in every Creature*. *This is* as *true* of Devils, as of holy Angels. But how is God in them? *N. B.* Why only as *He is manifeſted in Nature*. Holy Angels, have the *Triune Life of God*, as manifeſted in *Nature*, ſo *manifeſted alſo in them*, and *therefore God is in them all* Love, Goodneſs, Majeſty, and Glory, and *theirs* is the *Kingdom of Heaven*.

Devils

Devils have nothing *of this Triune Life left in them, but the Fire, or Wrath of eternal Nature,* broken off *from all* Light and Love; *and therefore the Life that they can have in and from God,* is only and ſolely *a Life* of Wrath, Rage, and Darkneſs, and *theirs* is *the Kingdom of Hell.*

And becauſe this Life, though all Rage and Darkneſs, *is a Strength and Power of Life, which they muſt have in and from God,* and *which they cannot take out of his Hands,* therefore *is their* curſed, miſerable, wrathful Life, *truly* and *juſtly ſaid to be* the Curſe and Miſery, and Wrath, and Vengeance of God *upon them, though God Himſelf* can no *more have Curſe, Miſery, Wrath, and Vengeance,* than He can have Miſchief, Malice, or any fearful Tremblings in his holy Triune Deity *.

See now, *Theogenes,* what little Occaſion you had for your preſent Difficulty. For here, in the above-cited Words, which you have been ſeveral Years acquainted with, the true Ground and Reaſon is plainly ſhewn you, *how* and *why* all the *Wrath Rage* and *Curſe* that is any where ſtirring

* Appeal to all that doubt, &c. p. 153.

in Nature, or breaking forth in any Creature, is and must be in all Truth called by the Scriptures the Wrath, and Rage, and Vengeance of God, though it be the greatest of all Impossibilities for Rage and Wrath to be in the Holy Deity itself.

The Scriptures therefore are literally true in all that they affirm of the Wrath, *&c.* of God. For is it not as literally true of God, that Hell and Devils are his, as that Heaven and holy Angels are his? Must not therefore all the Wrath and Rage of the one, be as truly his Wrath and Rage burning in them, as the Light and Joy and Glory of the other, is only his Goodness opened and manifested in them, according to their *State and Nature.*

Take Notice of this fundamental Truth.

Every Thing that works in Nature and Creature, except Sin, is the working of God in Nature and Creature. The Creature has nothing else in its Power but the free Use of its Will; and its free Will has no other Power, but that of concuring with, or resisting the Working of God in Nature. The Creature with its free Will can bring nothing into Being, nor make

make any Alteration in the working of Nature, it can only change its *own State* or Place in the working of Nature, and ſo feel and find *ſomething* in its State, that it did not feel or find before.

Thus God, in the *Manifeſtation* of himſelf in and by *Nature*, ſets before every Man *Fire* and *Water*, *Life* and *Death*; and Man has no other Power, but that of entering into, and uniting with either of theſe States, but not the leaſt Power of adding to, or taking any Thing from them, or of making them to be otherwiſe than he finds them.

For this Fire and Water, this Life and Death, are *Nature*, and have their unchangeable State in the *uniform Working* of God in Nature. And therefore, whatever is done by this Fire and Water, this Life and Death in any Creature, may, nay, muſt, in the ſtricteſt Truth, be affirmed of God as done by Him. And conſequently, every breathing forth of Fire, or Death, or Rage, or Curſe, wherever it is, or in whatever Creature, muſt be ſaid, in the Language of Scripture, to be a *provoked Wrath*, or *fiery Vengeance of God, poured forth upon the Creature*. And yet, every

every Thing that has been ſaid in Proof of this Wrath of God, ſhews, and proves to you at the ſame Time, that it is not a Wrath in the Holy Deity itſelf.

For you ſee, as was ſaid above, that God ſets before Man *Fire* and *Water*, *Life* and *Death*; now theſe Things are not God, nor exiſtent in the Deity itſelf; but they are that which is, and is called *Nature*, and as they are the only Things ſet before Man, ſo Man can go no further, reach no further, nor find, nor feel, or be ſenſible of any Thing elſe, but that which is to be felt or found in this *Nature*, or Fire and Water, Life and Death, which are ſet before Him. And therefore all that Man can find or feel of the Wrath and Vengeance of God, can only be in *this Fire*, and *this Death*, and not in the Deity itſelf.

Theogenes. Oh, *Theophilus*, you have given me the utmoſt Satisfaction on this Point, and in a much better Way than I imagined. I expected to have ſeen you gloſſing and criticizing away the *literal Expreſſion* of Scriptures that affirm the Wrath of God, in order to make good your Point, that the Deity is mere Love.

But

But you have done the utmoſt Juſtice to the *Letter* of Scripture, you have eſtabliſhed it upon a firm and ſolid Foundation, and ſhewn that the Truth of Things require it to be ſo, and, that there can be no Wrath *any where*, but what is and muſt be called the Wrath and Vengeance of God, and yet is only in *Nature*.

What you have here ſaid, ſeems as if it would clear up many Paſſages of Scripture, that have raiſed much Perplexity. Methinks I begin to ſee how the *Hardneſs of Pharaoh*'s Heart, how *Eyes* that ſee not, and *Ears* that hear not, may, in the ſtricteſt Truth, be ſaid to be *of* or *from* God, thought the Deity, in itſelf, ſtands in the utmoſt Contrariety to all theſe Things, and in the utmoſt Impoſſibility of *willing*, or *cauſing* them to be.

But I muſt not draw you from our preſent Matter. You have ſhewn, from the Letter of Scripture, that nothing elſe is ſet before Man but Fire and Water, Life and Death; and, therefore, no Poſſibility of Wrath or Love, Joy or Sorrow, Curſe or Happineſs to be found by Man, but in *this State* of Nature ſet before him, or into which at his Creation he is introduced, as

into

into a *Region of various Senſibilities*, where all that he finds or feels, is truly God's, but not God himſelf, who has his ſupernatural Reſidence above, and diſtinct from every Thing that is Nature, Fire or Water, Life or Death.

But give me Leave to mention one Word of a Difficulty that I yet have. You have proved that Wrath, Rage, Vengeance, *&c.* can only exiſt, or be found *in Nature*, and not in God; and yet you ſay, that Nature is nothing elſe but a Manifeſtation of the hidden inviſible Powers of God. But if ſo, muſt not that which is in Nature be alſo in God? How elſe could Nature be a Manifeſtation of God?

Theophilus. Nature is a true Manifeſtation of the hidden, inviſible God. But you are to obſerve, that Nature, as it is *in itſelf*, in its *own State*, cannot have the leaſt poſſible Spark, or Stirring of Wrath, or Curſe, or Vengeance in it: But, on the contrary, is from Eternity to Eternity, a mere Infinity of heavenly Light, Love, Joy and Glory; and thus it is a true Manifeſtation of the hidden Deity and the greateſt of Proofs, that the Deity itſelf can have no Wrath in it, ſince Wrath only

then

then begins to be in Nature, when Nature has loſt its firſt State.

Theogenes. This is Anſwer enough. But now another Thing ſtarts up in my Mind. For if the Deity in itſelf, in its ſupernatural State, is *mere Love*, and only a *Will* to all Goodneſs, and if Nature in itſelf is only a Manifeſtation of this Deity of Love in heavenly Light and Glory, if neither God not Nature have, or can give forth Wrath, how then can *Fire* and Water, *Life* and *Death*, be ſet before Man? What can they come from, or where can they exiſt, ſince God in himſelf is all Love; and Nature, which is the Kingdom of Heaven, is an Infinity of Joy, Bleſſing, and Happineſs.

Theophilus. I will open to you all this Matter to the Bottom, in as few Words as I can.

Before God began any Creation, or gave Birth to any Creature, He was only manifeſted, or known to himſelf in his own Glory and Majeſty; there was nothing but Himſelf beholding Himſelf in his own Kingdom of Heaven, which was, and is, and ever will be, as unlimited as Himſelf.

Nature, as well as God, is, and muſt be antecedent to all Creature. For as no

ſeeing

seeing Eye could be created, unleſs there was, antecedently to it, a *natural Viſibility* of Things, ſo no Creature could come into a *Senſibility* of any natural Life, unleſs ſuch a State of Nature was antecedent to it. For no Creature can begin to be in any *World*, or *State* of Nature, but by being created out of that World, or State of Nature, into which it is brought to have its Life. For to live in any World, is the ſame thing as for a Creature to have all that it is, and has, *in* and *from* that World. And therefore, no Creature can come into any other Kind of Exiſtence and Life, but ſuch as can be had *out of* that World in which it is to live. Neither can there poſſibly be any other Difference between created Beings, whether animate or inanimate, but what ariſes from that out of which they were created. Seeing then, that before the Exiſtence of the firſt Creatures, there was nothing but God and his Kingdom of Heaven, the firſt Creatures could receive no other Life but that which was in God, becauſe there was nothing *living* but God, nor any *other Life* but his, nor could they exiſt in any other Place or outward State, but the Kingdom of Heaven, becauſe

becauſe there was none elſe in Exiſtence; and therefore, the firſt Creatures muſt, of all Neceſſity, be divine and heavenly, both in their inward Life and outward State.

Theogenes. Here then, *Theophilus*, comes my Queſtion. Where is that *Fire* and *Water*, that *Life* and *Death*, that is ſet before the Creature? For as to theſe firſt Creatures, nothing is ſet before them, nothing is within them, or without them, but God and the Kingdom of Heaven.

Theophilus. You ſhould not have ſaid, There is nothing *within* them, but God and the Kigndom of Heaven. For that which is their own *creaturely Nature* within them, is not God, nor the Kingdom of Heaven.

It has been already proved to your Satisfaction, that no Creature can be divine, good and happy, but by having a *twofold* Life united in it. And in this twofold Life of the Creature, is Fire and Water, Life and Death, unavoidably ſet before it. For as its Will works with either of theſe Lives, ſo will it find either Fire or Water, Life or Death. If its Will turns from the Life of God, into the creaturely

creaturely Life, then it enters into a *Senſibility* of that which is meant by Death and Fire, *viz.* a wrathful Miſery. But if the Will keeps ſteadily given up to the Deity, then it lives in Poſſeſſion of that *Life* and *Water*, which was its firſt, and will be its everlaſting heavenly Joy and Happineſs.

But to explain this Matter ſomething deeper to you, according to the *Myſtery* of all Things opened by God in his choſen Inſtrument, *Jacob Behmen*.

You know we have often ſpoken of *eternal Nature*, that ſo ſure as there is an eternal God, ſo ſure is it, that there is an eternal Nature, as univerſal, as unlimited as God Himſelf, and every where working where God is, and therefore, every where equally exiſtent, as being his Kingdom of Heaven, or outward Manifeſtation of the inviſible Riches, Powers, and Glories of the Deity.

Before, or without Nature, the Deity is an entire hidden, ſhut up, unknown, and unknowable Abyſs. For Nature is the only Ground, or Beginning of *ſomething*; there is neither *this* nor *that*, no Ground for *Conception*, no Poſſibility of *Diſtinction* or *Difference*; there cannot be a Creature

to

to *think*, nor any Thing to be *thought* upon, till Nature is in Exiſtence. For all the Properties of Senſibility and ſenſible Life, every Mode and Manner of Exiſtence, all Seeing, Hearing, Taſting, Smelling, Feeling, all Inclinations, Paſſions, and Senſations of Joy, Sorrow, Pain, Pleaſure, *&c.* are not in God, but in Nature. And therefore, God is not knowable, not a Thought can begin about Him, till He manifeſts himſelf in, and through, and by the Exiſtence of Nature; that is, till there is *ſomething* that can be ſeen, underſtood, diſtinguiſhed, felt, *&c.*

And this is *eternal Nature*, or the *Out-Birth* of the Deity, called the *Kingdom of Heaven*, *viz.* an Infinity, or boundleſs Opening of the Properties, Powers, Wonders, and Glories of the hidden Deity, and this not *once donè*, but ever doing, ever ſtanding in the *ſame Birth*, for ever and ever breaking forth and ſpringing up in new Forms and Openings of the abyſſal Deity, in the Powers of Nature. And out of this Ocean of manifeſted Powers of Nature, the Will of the Deity created Hoſts of heavenly Beings, full of the heavenly Wonders introduced into a Par-

ticipation of the Infinity of God, to live in an eternal Succeſſion of heavenly Senſations, to ſee and feel, to taſte and find new forms of Delight in an inexhauſtible Source of ever-changing and never-ceaſing Wonders of the divine Glory.

Oh *Theogenes!* What an Eternity is this, out of which, and for which thy eternal Soul was created? What little crawling Things are all that an earthly Ambition can ſet before Thee? Bear with Patience for a while the Rags of thy earthy Nature, the Veil and Darkneſs of Fleſh and Blood, as the Lot of thy Inheritance from Father *Adam*, but think nothing worth a Thought, but that which will bring thee back to thy firſt Glory, and land thee ſafe in the Region of Eternity.

But to return. Nothing is before this eternal Nature, but the holy ſupernatural Deity, and every Thing that is after it, is *Creature*, and has all its creaturely Life and State in it, and from it, either mediately or immediately.

This eternal Nature has ſeven *chief* or *fountain* Properties, that are the Doers, or Workers of every Thing that is done in it, and can have neither more nor leſs, be-

cauſe

cauſe it is a Birth from, or a Manifeſtation of the Deity in Nature. For the Perfection of Nature (as was before ſaid of every divine and happy Creature) is an Union of *two Things*, or is a *twofold State*. It is Nature, and it is God manifeſted in Nature. Now God is Triune, and Nature is Triune, and hence there ariſes the Ground of Properties, three and three; and *That* which brings thoſe three and three into Union, or manifeſts the Triune God in the Triune Nature, is another Property; ſo that the glorious Manifeſtation of the Deity in Nature, can have neither more nor leſs than ſeven *chief* or fountain Properties, from which every Thing that is known, found, and felt, in all the Univerſe of Nature, in all the Variety of Creatures either in Heaven or on Earth, has its only Riſe, or Cauſe, either mediately or immediately.

Theogenes. You ſay, *Theophilus*, that the Triune Deity is united or manifeſted in *Triune Nature*, and that thence comes the glorious Manifeſtation of God in ſeven heavenly Properties, called the Kingdom of Heaven. But how does it appear that *this Nature*, antecedently to the Entrance

of the Deity into it, is Triune? Or what is this Triune Nature, before God is ſuppoſed to be in Union with it?

Theophilus. It is barely a DESIRE. It neither is, nor has, nor can be any Thing elſe but a *Deſire*. For Deſire is the *only Thing* in which the Deity can work, and manifeſt itſelf; for God can only come into *That which wants* and *deſires* Him.

The Deity is an infinite Plenitude, or Fullneſs of Riches and Powers, in and from itſelf; and it is only WANT and DESIRE, that are excluded from it, and can have no Exiſtence in it. And here lies the true immutable Diſtinction between God and Nature, and ſhews why neither can ever be changed into the other; it is, becauſe God is an UNIVERSAL ALL; and Nature or *Deſire* is an UNIVERSAL WANT, *viz.* to be filled with God.

Now, as Nature can be nothing but a *Deſire*, ſo nothing is in, or done in any natural Way, but as *Deſire* does it, becauſe Deſire is the *All* of Nature. And, therefore, there is no Strength or Subſtance, no Power or Motion, no Cauſe or Effect in Nature, but what is in itſelf a *Deſire*, or the Working and Effect of it.

This

This is the true Origin of *Attraction*, and all its Powers, in this material World. It gives Eſſence and Subſtance to all that is *Matter*, and the Properties of Matter, it holds every Element in its created State; and not only Earth and Stones, but *Light*, and *Air*, and Motion are under its Dominion. From the Center to the Circumference of this material Syſtem, every Motion, Separation, Union, Vegetation, or Corruption, begins no ſooner, goes on no farther, than as *Attraction* works.

Take away Attraction from this material Syſtem, and then it has all the Annihilation it can ever poſſibly have.

Whence now has Attraction this Nature?

It is ſolely from hence; becauſe *all Nature*, from its Eternity, has been, is, and for ever can be, only a DESIRE, and has nothing in it but the Properties of Deſire.

Now the eſſential, inſeparable Properties of DESIRE are *three*, and can be neither more nor leſs; and in this you have that *Triunity* of Nature which you aſked after, and in which the Triune Deity manifeſts itſelf. I ſhall not now prove

these three Properties of the Desire, because I have done it at large, and plainly enough elsewhere *.

But to go back now to your Question, Where, or how this *Fire* and *Water &c.* can be found, since God is all Love and Goodness, and his *Manifestation* in Nature is a mere Kingdom of Heaven. They are to be found in the *twofold State* of Heaven, and the *twofold State* of every heavenly Creature.

For seeing that the Perfection of Nature, and the Perfection of the intelligent Creature, consists in one and the *same twofold State*, you have here the plainest Ground and Reason, why and how every good, and happy, and new created Being, must, of all Necessity, have Fire and Water, Life and Death, set before it, or put into its Choice.

Because it has it in its Power to turn and give up its Will to either of these Lives, it can turn either to God, or Nature, and therefore must have Life and Death, Fire or Water in its Choice.

* *Way to Divine Knowledge*, p. 200, to the End. *Spirit of Love*, Part 1st. p. 34, to the End.

Now this twofold Life, which makes the Perfection of Nature and Creature, is, in other Words, signified by the *seven* heavenly Properties of Nature; for when God is manifested in Nature, all its seven Properties are in an heavenly State.

But in these seven Properties, though all heavenly, lies the Ground of Fire and Water, *&c.* because a *Division* or *Separation* can be made in them by the Will of the Creature. For the three first Properties are as distinct from the four following ones, as God is distinct from *That* which *wants* God. And these three first Properties are the Essence or whole Being of that *Desire*, which is, and is called *Nature*, or that which *wants* God.

When therefore the Will of the Creature turns from God into *Nature*, it breaks, or looses the Union of the seven heavenly Properties; because Nature, as distinct from God, has only the three first Properties in it. And such a Creature, having broke or lost the Union of the seven Properties, is fallen into the *three first*, which is meant by *Fire* and *Death*. For when the three first Properties have lost God, or their Union with the four following ones,

then they are *mere Nature*, which, in its whole Being, is nothing elſe but the Strength and Rage of Hunger, an Exceſs of Want, of Self-Torment, and Self-Vexation. Surely now, my Friend, this Matter is enough explained.

Theogenes. Indeed, *Theophilus*, I am quite ſatisfied; for by this Account which you have given of the Ground of *Nature*, and its true and full Diſtinction from God, you have ſtruck a moſt amazing Light into my Mind.

For if Nature is *mere Want*, and has nothing in it but a *Strength* of Want, generated from the three ſelf-tormenting Properties of a *Deſire*; if God is all Love, Joy, and Happineſs, an infinite Plenitude of all Bleſſings, then the Limits and Bounds of Good and Evil, of Happineſs and Miſery, are made as viſibly diſtinct, and as certainly to be known, as the Difference between a Circle and a ſtraight Line.

To live to *Deſire*, that is, to *Nature*, is unavoidably entering into the Region of all Evil and Miſery; becauſe *Nature* has nothing elſe in it. But, on the other Hand, to die to *Deſire*, that is, to turn from *Nature* to God, is to be united with the

the infinite Source of all that is good, and bleſſed, and happy.

All that I wanted to know, is now cleared up in the greateſt Plainneſs. And I have no Difficulty about thoſe Paſſages of Scripture, which ſpeak of the Wrath, and Fury, and Vengeance of God. Wrath is *his*, juſt as all Nature is *his*, and yet God is *mere Love*, that only rules and governs Wrath, as He governs the foaming Waves of the Sea, and the Madneſs of Storms and Tempeſts.

The following Propoſitions are as evidently true, as that two and two are four.

Firſt, That God in his holy Deity is as abſolutely free from *Wrath* and *Rage*, and as utterly incapable of them, as He is of *Thickneſs*, *Hardneſs*, and *Darkneſs*; becauſe Wrath and Rage belong to nothing elſe, can exiſt in nothing elſe, have Life in nothing elſe, but in Thickneſs, Hardneſs, and Darkneſs.

Secondly, That all Wrath is Diſorder, and can be no where but in Nature and Creature, becauſe nothing elſe is capable of changing from Right to Wrong.

Thirdly, That Wrath can have no Exiſtence even in Nature and Creature, till they

they have loſt their firſt Perfection which they had from God, and are become *that* which they ſhould not have been.

Fourthly, That all the Wrath, and Fury, and Vengeance, that ever did, or can break forth in Nature and Creature is, according to the ſtricteſt Truth, to be called and looked upon as the Wrath and Vengeance of God, juſt as the *Darkneſs*, as well as the *Light* is, and is to be called his.

Oh! *Theophilus*, what a Key have you given me to the right underſtanding of Scripture!

For when Nature and Creature are known to be the *only Theatre* of Evil and Diſorder, and the holy Deity as that governing Love, which wills nothing but the Removal of all Evil from every Thing, as faſt as infinite Wiſdom can find Ways of doing it, then whether you read of the raining of *Fire* and *Brimſtone*, or only Showers of *heavenly Manna* falling upon the Earth, it is only one and the *ſame Love*, working in ſuch different Ways and Diverſity of Inſtruments, as *Time*, and *Place*, and *Occaſion*, had made wiſe, and good, and beneficial.

Pharaoh

Pharaoh with his hardened Heart, and St. *Paul* with his Voice from Heaven, though ſo contrary to one another, where both of them the choſen Veſſels of the ſame God of Love, becauſe both miraculouſly taken out of their *own State*, and made to do all the Good to a blind and wicked World, which they were capable of doing.

And thus, Sir, are all the Treaſures of the Wiſdom and Goodneſs of God, hidden in the Letter of Scripture, made the Comfort and Delight of my Soul, and every Thing I read turns itſelf into a Motive, of loving and adoring the wonderful Working of the Love of God over all the various Changings of Nature and Creature, till all Evil ſhall be extinguiſhed, and all Diſorder go back again to its firſt harmonious State of Perfection.

Depart from this Idea of God, as an *Infinity of mere Love*, *Wiſdom*, and *Goodneſs*, and then every Thing in the Syſtem of Scripture, and the Syſtem of Nature, only helps the reaſoning Mind to be miſerably perplexed, as well with the Mercies, as with the Judgments of God.

But when God is known to be *omnipotent Love*, that can do nothing but *Works of Love*,

Love, and that all Nature and Creature are only under the Operation of Love, as a diſtempered Perſon under the Care of a kind and ſkilful Phyſician, who ſeeks nothing but the perfect Recovery of his Patient, then whatever is done, whether a ſevere *Cauſtic*, or a pleaſant *Cordial* is ordered, that is, whether becauſe of its Difference, it may have the different Name of *Mercy* or *Judgment*, yet all is equally well done, becauſe Love is the *only Doer* of both, and does both, from the ſame Principle, and for the ſame End.

Theophilus. Oh *Theogenes*, Now you are according to your Name, you are born of God. For when Love is the Triune God that you ſerve, worſhip, and adore, the only God, in whom you deſire to live, and move, and have your Being, then of a Truth God dwells in you, and you in God.

I ſhall now only add this one Word more, to ſtrengthen and confirm your right underſtanding of all that is ſaid of the Wrath, or Rage of God in the Scriptures.

The Pſalmiſt, you know, ſays thus of God, "He giveth forth *his Ice* like Morſels, and who is able to abide *his Froſts?*" Now, Sir, if you know how to explain this

this Scripture, and can ſhew how *Ice* an *Froſt* can truly be aſcribed to God, *as His* though abſolutely impoſſible to have any Exiſtence in Him, then you have an eaſy and unerring Key, how the Wrath, and Fury, and Vengeance, that any where falls upon any Creature is, and may be truly aſcribed to God, *as his*, though Fury and Vengeance are as inconſiſtent with, and as impoſſible to have any Exiſtence in the Deity, as Lumps of Ice, or the Hardneſs of intolerable Froſts.

Now in this Text, ſetting forth the Horror of God's *Ice* and *Froſt*, you have the whole Nature of divine Wrath ſet befor you. Search all the Sriptures, and you will no where find any Wrath of God, but what is bounded in *Nature*, and is ſo deſcribed, as to be itſelf a Proof, that it has no Exiſtence in the holy ſupernatural Deity.

Thus ſays the Pſalmiſt again, *The Earth trembled* and *quaked*, the *very Foundations alſo of the Hills ſhook*, and *were removed, becauſe he was Wrath.* No Wrath here but in the Elements.

Again, *There went a Smoak out in his Preſence, and a conſuming Fire out of his Mouth,*

Mouth, ſo that Coals were kindled at it. The Springs of Water were ſeen, and the Foundations of the round World where diſcovered at thy Chiding, O Lord, at the blaſting of the Breath of thy Diſpleaſure.

Now every Working of the Wrath of God, deſcribed in Scripture, is ſtrictly of a Piece with this; it relates to a Wrath ſolely confined to the Powers and working Properties of Nature, that lives and moves only in the Elements of the fallen World, and no more reaches the Deity, than *Ice* or *Froſt* do.

The Apoſtle ſays, *Avenge not yourſelves, for it is written, Vengeance is mine, I will repay, ſaith the Lord.*

This is another full Proof that Wrath or Veangeance is not in the holy Deity itſelf, as a Quality of the divine Mind; for if it was, then Vengeance would belong to every Child of God, that was truly born of Him, or he could not have the Spirit of his Father, or be perfect, as his Father in Heaven is perfect.

But if Vengeance only belongs to God, and can only be ſo affirmed of Him, as Ice and Froſt are *His*, and belong to Him; if it has no other Manner of Working, than

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as when it is ſaid, *He ſent out his Arrows and ſcattered them, He caſt forth Lightnings and deſtroyed them*; then it is certain, that the divine Vengeance is only in *fallen Nature*, and its *diſordered Properties*, and is no more in the Deity itſelf, than *Hailſtones* and *Coals* of Fire.

And here you have the true Reaſon, why Revenge or Vengeance is not allowed to Man; it is becauſe Vengeance can only work in the evil, or diſordered Properties of *fallen Nature*. But Man being Himſelf a *Part* of fallen Nature, and *ſubject* to its diſordered Properties, is not allowed to work with them, becauſe it would be ſtirring up Evil in Himſelf, and that is his Sin of Wrath, or Revenge.

God therefore reſerves all Vengeance to Himſelf, not becauſe wrathful Revenge is a Temper or Quality that can have any Place in the holy Deity, but becauſe the holy ſupernatural Deity, being free from all the Properties of Nature, whence partial Love and Hatred ſpring, and being in Himſelf nothing but an Infinity of Love, Wiſdom, and Goodneſs, He alone knows how to over-rule the Diſorders of Nature, and ſo to repay Evil with Evil, that the higheſt Good may be promoted by it.

To

To ſay, therefore, that Vengeance is to be reſerved to God, is only ſaying, in other Words, that all the Evils in Nature are to be reſerved and turned over to the *Love* of God, to be healed by his *Goodneſs*. And every Act of what is called divine Vengeance, recorded in Scripture, may, and ought, with the greateſt Strictneſs of Truth, to be called an Act of the divine Love.

If *Sodom* flames and ſmoaks with ſtinking Brimſtone, it is the Love of God that kindled it, only to extinguiſh a *more horrible Fire*. It was one and the ſame infinite Love, when it preſerved *Noah* in the Ark, when it turned *Sodom* into a burning Lake, and overwhelmed *Pharaoh* in the Red-Sea. And if God commanded the Waters to deſtroy the old World, it was as high an Act of the ſame infinite Love towards *that Chaos*, as when it ſaid to the firſt Darkneſs upon the Face of the Deep, *Let there be Light, and there was Light*.

Not a Word in all Scripture concerning the Wrath, or Vengeance of God, but directly teaches you theſe two infallible Truths. *Firſt*, That all the Wrath ſpoken of, works *no where*, but in the wrathful, diſordered Elements and Properties of fallen Nature. *Secondly*, That all

all the Power that God exerciſes over them, all that He does at any Time, or on any Occaſion with, or by them, is only and ſolely the one Work of his unchangeable Love toward Man.

Juſt as the good *Phyſician* acts from only one and the ſame *good Will* towards his Patient, when he orders bitter and ſour, as when he gives the pleaſant Draughts.

Now, ſuppoſe the good Phyſician to have ſuch intenſe Love for you, as to diſregard your Averſion towards them, and to force ſuch Medicines down your Throat, as can alone ſave your Life; ſuppoſe he ſhould therefore call himſelf your *ſevere* Phyſician, and declare himſelf *ſo rigid* towards you, that he would *not ſpare* you, nor *ſuffer* you, go where you would, to *eſcape* his bitter Draughts, till all Means of your Recovery were tried, then you would have a true and juſt, though low Repreſentation of thoſe bitter Cups, which God in *his Wrath* forces fallen Man to drink.

Now, as the *bitter, ſour, hot,* &c. in the Phyſician's Draughts, are not Declarations of any the like Bitterneſs, Heat, or Sourneſs in the *Spirit* of the Phyſician that uſes them, but are Things quite diſtinct from

the *State* and *Spirit* of his Mind, and only manifeſt his *Care* and *Skill* in the right Uſe of *ſuch Materials* towards the Health of his Patient; ſo, in like Manner, all the Elements of fallen Nature are only ſo many *outward Materials* in the Hands of God, formed, and mixt into Heat and Cold, into fruitful and peſtilential Effects, into the Serenity of Seaſons, and blaſting Tempeſts, into Means of Health and Sickneſs, of Plenty and Poverty, juſt as the Wiſdom and Goodneſs of Providence ſees to be the fitteſt to deliver Man from the miſerable Malady of his earthly Nature, and help him to become heavenly-minded.

If therefore, it would be great folly to ſuppoſe *Bitterneſs*, or Heat, *&c.* to be in the Spirit of the Phyſician, when he gives a hot, or bitter Medicine, much greater Folly ſurely muſt it be, to ſuppoſe, that Wrath, Vengeance, or any peſtilential Quality, is in the Spirit of the holy Deity, when a Wrath, a Vengeance, or Peſtilence is ſtirred up in the fallen Elements by the Providence of God, as a proper Remedy for the Evil of this, or that Time, or Occaſion.

Hear

Hear these decisive Words of Scripture, *Whom the Lord loveth, He chasteneth*, What a Grossness therefore of Mistake is it to conclude, that Wrath must be in the Deity, because He chastens and threatens Chastisement, when you have God's own Word for it, that nothing but his Love chastens? Again, Thus saith the Lord, *I have smitten you with Blasting and Mildew. Your Vineyards, and your Fig-Trees, and your Olive-Yards, did the Palmer-Worm devour*; and then the Love that did this, makes this Complaint, *Yet ye have not retured to me.* Again, *Pestilence have I sent among you; I have made the Stink of your Tents come up even in your Nostrils*, &c. And then the same Love that did this, that made this Use of the disordered Elements, makes the same Complaint again, *Yet have ye not returned to me* *.

Now, Sir, How is it possible for Words to give stronger Proof, that God is mere Love, that he has no Will towards fallen Man but to bless him with works of Love, and this as certainly, when he turns the Air into a *Pestilence*, as when he makes the same Air rain down *Manna* upon the

* Amos iv. 9, 10.

Earth, ſince neither the one nor the other are done, but as Time, and Place, and Occaſion, render them the fitteſt Means to make Man return and adhere to God, that is, to come out of all the Evil and Miſery of his fallen State? What can infinite Love do more, or what can it do to give greater Proof, that all that it does proceeds from Love? And here you are to obſerve, that this is not ſaid from human Conjecture, or any imaginary Idea of God, but is openly aſſerted, conſtantly affirmed, and repeated in the plaineſt Letter of Scripture. But this Converſation has been long enough. And I hope we ſhall meet again To-morrow.

The End of the FIRST DIALOGUE.

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SECOND DIALOGUE.

Euſebius. THERE is no Occaſion to reſume any Thing of our Yeſterday's Diſcourſe. The following Propoſitions are ſufficiently proved.

Firſt, That God is an abyſſal Infinity of Love, Wiſdom, and Goodneſs; that He ever was, and ever will be one and the ſame unchangeable *Will to all Goodneſs, and Works of Love*, as incapable of any *Senſibility* of Wrath, or acting under it, as of falling into Pain or Darkneſs, and acting under their Direction.

Secondly, That all Wrath, Strife, Diſcord, Hatred, Envy, or Pride, *&c.* all Heat and Cold, all Enmity in the Elements, all Thickneſs, Groſſneſs, and Darkneſs, are Things that have no Exiſtence but in and from the Sphere of fallen Nature.

Thirdly, That all the Evils of Contrariety and Diſorder in fallen Nature, are only as ſo many Materials in the Hands of infinite Love and Wiſdom, all made to work in their different Ways, as far as is poſſible, to one and the ſame End, *viz.* to turn temporal Evil into eternal Good.

So that whether you look at Light or Darkneſs, at Night or Day, at Fire or Water, at Heaven or Earth, at Life or Death, at Proſperity or Adverſity, at blaſting Winds or heavenly Dews, at Sickneſs or Health, you ſee nothing but *ſuch a State* of Thigs, in and through which, the *ſupernatural* Deity *wills* and *ſeeks* the Reſtoration of fallen Nature and Creature to their firſt Perfection.

It now only remains, that the Doctrine of Scripture concerning the *Atonement*, neceſſary to be made by the Life, Sufferings, and Death of Chriſt be explained, or

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in other Words, the true Meaning of that *Righteouſneſs* or *Juſtice* of God, that muſt have Satisfaction done to it, before Man can be reconciled to God.

For this Doctrine is thought by ſome to favour the Opinion of a *Wrath*, and Reſentment in the Deity itſelf.

Theophilus. This Doctrine, *Euſebius*, of the Atonement made by Chriſt, and the abſolute Neceſſity, and real Efficacy of it, to *ſatisfy* the Righteouſneſs, or Juſtice of God, is the very Ground and Foundation of Chriſtian Redemption, and the Life and Strength of every Part of it. But then, this very Doctrine is ſo far from favouring the Opinion of a Wrath in the Deity itſelf, that it is an abſolute full Denial of it, and the ſtrongeſt of Demonſtrations, that the Wrath, or Reſentment, that is to be pacified or atoned, cannot poſſibly be in the Deity itſelf.

For this Wrath that is to be *atoned* and *pacified*, is, in its whole Nature, nothing elſe but *Sin*, or *Diſorder* in the Creature. And when Sin is *extinguiſhed* in the Creature, all the Wrath that is *between* God and the Creature is *fully atoned*. Search all the Bible, from one End to the other, and

you will find, that the Atonement of *that* which is called the divine Wrath or Juſtice, and the *extinguſhing* of Sin in the Creature, are only different Expreſſions for *one and the ſame* individual Thing. And therefore, unleſs you will place Sin in God, that Wrath, that is to be atoned or pacified, cannot be placed in Him.

The whole Nature of our Redemption has no other End, but to remove or extinguiſh the Wrath that is between God and Man. When this is removed, Man is *reconciled* to God. Therefore, *where* the Wrath is, or where *that* is which wants to be atoned, *there* is that which is the *blameable Cauſe* of the Separation between God and Man; *there* is that which Chriſt came into the World to extinguiſh, to quench, or atone. If therefore this Wrath, which is the *blameable Cauſe* of the Separation between God and Man, is in God Himſelf; if Chriſt died to atone, or extinguiſh a Wrath that was got into the holy Deity itſelf; then it muſt be ſaid, that Chriſt made an Atonement for God, and not for Man; that He died for the Good and Benefit of God, and not of Man; and that which is called *our Redemption*,

demption, ought rather to be called the Redemption of God, as ſaving and delivering Him, and not Man, from his *own Wrath*.

This Blaſphemy is unavoidable, if you ſuppoſe *that* Wrath, for which Chriſt died, to be a Wrath in God Himſelf.

Again, The very Nature of *Atonement* abſolutely ſhews, that *that* which is to be atoned cannot poſſibly be in God, nor even in any good Being. For Atonement implies the *Alteration*, or Removal of ſomething that is not as it ought to be. And therefore every Creature, ſo long as it is good, and has it *proper State* of Goodneſs, neither wants, nor can admit of any Atonement, becauſe it has nothing in it that wants to be *altered*, or *taken out* of it. And therefore Atonement cannot poſſibly have any Place in God, becauſe nothing in God either wants, or can receive Alteration; neither can it have Place in any Creature, but ſo far as it has loſt, or altered *that* which it had from God, and is fallen into Diſorder; and then, that which brings this Creature back to its firſt State, which alters that which is wrong

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in it, and takes its Evil out of it, is its *true* and *proper Atonement*.

Water is the proper Atonement of the Rage of Fire; and that which *changes* a Tempeſt into a Calm is its true Atonement. And therefore as ſure as Chriſt is a *Propitiation* and an *Atonement*, ſo ſure is it, that *that* which he does, as a Propitiation and Atonement, can have no Place, but in altering that Evil and Diſorder which, in the State and Life of the fallen Creature, wants to be altered.

Suppoſe the Creature not fallen, and then there is no Room nor Poſſibility for Atonement; a plain and full Proof, that the Work of Attonement is nothing elſe, but the altering or quenching that which is Evil in the fallen Creature.

Hell, *Wrath*, *Darkneſs*, *Miſery*, and *eternal Death*, mean the ſame Thing through all Scripture, and theſe are the only Things from which we want to be redeemed; and where there is nothing of Hell, there, there is nothing of *Wrath*, nor any Thing that wants, or can admit of the Benfits of the Atonement made by Chriſt.

Either,

Either, therefore, all Hell is in the Eſſence of the holy Deity, or nothing that wants to be atoned by the Merits and Death of Chriſt, can poſſibly be in the Deity itſelf.

The Apoſtle ſays, that *we are by Nature Children of Wrath*; the ſame Thing as when the Pſalmiſt ſays, *I was ſhapen in Wickedneſs, and in Sin hath my Mother conceived me.* And therefore that Wrath which *wants* the Atonement of the Sufferings, Blood, and Death of Chriſt, is no other than that *Sin*, or *ſinful State*, in which we are naturally born. But now, if this *Wrath* could be ſuppoſed to be in the Deity itſelf, then it would follow, that by *being by Nature Children of Wrath*, we ſhould thereby be the *true Children* of God, we ſhould not want any Atonement, or new Birth from above, to make us *Partakers of the divine Nature*, becauſe that Wrath that was in us would be our Dwelling in God, and he in us.

Again, All Scripture teaches us, That God *wills* and deſires the Removal, or Extinction of *that Wrath*, which is *betwixt* God and the Creature; and therefore, all Scripture teaches, that the Wrath is not in God; for

for God cannot will the Removal, or Alteration of any Thing that is in Himself; this is as impossible, as for Him to *will* the Extinction of his own Omnipotence. Nor can there be any Thing in God, contrary to, or against his own Will; and yet, if God *wills* the Extinction of a Wrath that is in Himself, it must be in Him, contrary to, or against his own Will.

This, I presume, is enough to shew you, that the Atonement made by Christ is itself the greatest of all Proofs, that it was not to atone or extinguish any Wrath in the Deity itself; nor indeed, any Way to affect, or alter any Quality, or Temper in the divine Mind, but purely and solely to overcome and remove all that Death, and Hell, and Wrath, and Darkness, that had opened itself in the Nature, Birth, and Life of fallen Man.

Eusebius. The Truth of all this is not to be denied. And yet it is as true, that all our Systems of Divinity give quite another Account of this most important Matter. The *Satisfaction* of Christ is represented as a Satisfaction made to a wrathful Deity; and the Merit of the Sufferings

Sufferings and Death of Chriſt, as *that* which could only avail with God, to give up his *own Wrath*, and think of Mercy towards Man. Nay, what is ſtill worſe, if poſſible, the Ground, and Nature, and Efficacy of this great Tranſaction between God and Man, is often explained by *Debtor* and *Creditor:* Man, as having contracted a Debt with God that he could not pay, and God, as having a Right to inſiſt upon the Payment of it; and, therefore, only to be ſatisfied by receiving the Death and Sacrifice of Chriſt, as a valuable Conſideration, inſtead of the Debt that was due to Him from Man.

Theophilus. Hence you may ſee, *Euſebius*, how unreaſonably Complaint has been ſometimes made againſt the *Appeal*, the *Spirit of Prayer*, *&c.* as introducing a Philoſophy into the Doctrines of the Goſpel, not enough ſupported by the Letter of Scripture; though every Thing there aſſerted has been over and over ſhewn to be well grounded on the Letter of Scripture, and neceſſarily included in the moſt fundamental Doctrines of the Goſpel.

Yet they who make this Complaint, blindly ſwallow a Vanity of Philoſophy in the moſt

moſt important Part of Goſpel Religion, which not only has leſs Scripture for it than the Infallibility of the Pope, but is directly contrary to the plain Letter of every ſingle Text of Scripture that relates to this Matter: As I will now ſhew you.

Firſt, The Apoſtle ſays, *God ſo loved the World, that He gave his only begotten Son, that all who believe in Him ſhould not periſh, but have everlaſting Life.* What becomes now of the Philoſophy of *Debtor* and *Creditor*, of a Satisfaction made by Chriſt to a Wrath in God; is it not the groſſeſt of all Fictions, and in full Contrariety to the plain written Word of God? *God ſo loved the World*; behold the Degree of it? But when did He ſo love it? Why, before it was redeemed, before He ſent, or gave his only Son to be the Redeemer of it. Here you ſee, that all Wrath *in God, antecedent* to our Redemption, or the Sacrifice of Chriſt for us, is utterly excluded; there is no Poſſibility for the Suppoſition of it, it is as abſolutely denied as Words can do it. And therefore the infinite Love, Mercy and Compaſſion of God towards fallen Man, are not *purchaſed*, or *procured* for

for us by the Death of Christ, but the Incarnation and Sufferings of Christ come from, and are given to us by the infinite *antecedent* Love of God for us, and are the gracious Effects of his own ove and Goodness towards us.

It is needless to shew you, how constantly this same Doctrine is asserted and repeated by all the Apostles.

Thus says St. John again, *In this was manifested the Love of God towards us, because* He sent *his only begotten Son into the World, that he might live through him.* Again, *This is the Record, that God hath given unto us eternal Life; and this Life is in his Son.* Again, *God,* says St. Paul, *was in Christ, reconciling the World unto Himself, not imputing their Trespasses to them.* Which is repeated, and farther opened in these Words, *Giving Thanks unto the Father, who hath made us meet to be Partakers of the Inheritance of the Saints in Light, who hath delivered us from the Power of Darkness, and hath translated us into the Kingdom of his dear Son* *. And again, *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all Spiritual Blessings in heavenly Places in Christ* †.

* Colos. i. 12, 13. † Eph. i. 3.

How great therefore, *Eusebius*, is the Error, how total the Disregard of Scripture, and how vain the Philosophy, which talks of a Wrath in God *antecedent* to our Redemption, or of a *Debt* which he could not forgive us, till he had received a *Valuable Consideration* for it, when all Scriptures from Page to Page tells us, that all the Mercy, and Blessing, and Benefits of Christ, as our Saviour, are the *free antecedent* Gift of God Himself to us, and bestowed upon us for no other Reason, from no other Motive, but the Infinity of his own Love towards us, agreeable to what the Evangelical Prophet says of God, *I am He that blotteth out Transgressions for my own Sake* *, that is, not for any Reason or Motive that can be laid before me, but because I am Love itself, and my own Nature is my immutable Reason, why nothing but Works of Love, Blessing, and Goodness, can come from me.

Look we now at the Scripture Account of the Nature of the Atonement and Satisfaction of Christ, and this will further shew us, that it is not to atone, or

* Isai. xliii. 25.

alter

alter any *Quality*, or *Temper* in the divine Mind, nor for the Sake of God but purely and ſolely to atone, to quench, and overcome that Death, and Wrath, and Hell, under the Power of which Man was fallen.

As in Adam all die, ſo in Chriſt ſhall all be made alive. This is the whole *Work*, the whole *Nature*, and the ſole *End* of Chriſt's Sacrifice of Himſelf; and there is not a Syllable in Scripture, that gives you any other Account of it: It all conſiſts, from the Beginning to the End, in carrying on the one Work of *Regeneration*; and therefore the Apoſtle ſays, *The firſt Adam was made a living Soul, but the laſt or ſecond Adam was made a Quickening Spirit*, becauſe ſent into the World by God, to quicken and revive that Life from above, which we loſt in *Adam*. And he is called our *Ranſom*, our *Atonement*, *&c.* for no other Reaſon, but becauſe that which He did and ſuffered in our fallen Nature, was as truly an *efficacious Means* of our being born again to a new heavenly Life, of Him, and from Him, as that which *Adam* did, was the *true* and *natural Cauſe* of our being born

in Sin, and the Impurity of beſtial Fleſh and Blood.

And as *Adam*, by what he did, may be truly ſaid to have *purchaſed* our Miſery and Corruption, to have *bought* Death for us, and to have *ſold* us into a Slavery under the World, the Fleſh, and the Devil, though all that we have from him, or ſuffer by him, is only the *inward working of his own Nature and Life within us*; ſo, according to the plain meaning of the Words, Chriſt may be ſaid to be our *Price*, our *Ranſom*, and *Atonement*, though all that he does for us, as Buying, Ranſoming, and Redeeming us, is done wholly and ſolely by a Birth of his *own Nature and Spirit* brought to Life in us.

The Apoſtle ſays, *Chriſt died for our Sins*. Thence it is, that He is the great Sacrifice for Sin, and its true Atonement. But how and why is he ſo? the Apoſtle tells you in theſe Words, *The Sting of Death is Sin.—But Thanks be to God, who giveth us the Victory through our Lord Jeſus Chriſt*. And therefore Chriſt is the Atonement of our Sins, when by and from Him, living in us, we have Victory over our Sinful Nature.

The

The Scriptures frequently ſay, Chriſt *gave Himſelf for us.* But what is the full Meaning, Effect, and Benefit, of his thus *giving Himſelf for us?* The Apoſtle puts this out of all Doubt, when he ſays, *Jeſus Chriſt, who gave Himſelf for us, that He might redeem us from all Iniquity, and purify to Himſelf a peculiar People;—that He might deliver us from this preſent evil World,—from the Curſe of the Law,—from the Power of Satan,—from the Wrath to come;* or, as the Apoſtle ſays in other Words, *that He might be made unto us, Wiſdom, Righteouſneſs,* and *Sanctification.*

The whole Truth therefore of the Matter is plainly this, Chriſt given *for us,* is neither more nor leſs, than Chriſt given *into us.* And he is in no other Senſe our full, perfect, and ſufficient Atonement, than as his Nature and Spirit are born, and formed in us, which ſo purge us from our Sins, that we are thereby in Him, and by Him dwelling in us, become new Creatures, having our Converſation in Heaven.

As *Adam* is truly our *Defilement* and *Impurity,* by his Birth in us, ſo Chriſt is our *Atonement* and *Purification,* by our be-

ing born again of Him, and having thereby quickened and revived in us that firſt divine Life, which was extinguiſhed in *Adam*. And therefore, as *Adam purchaſed* Death for us, juſt ſo in the ſame Manner, in the ſame Degree, and in the ſame Senſe, Chriſt *purchaſes* Life for us. And each of them ſolely by their *own inward Life* within us.

This is the one Scripture Account of the whole Nature, the ſole End, and full Efficacy of all that Chriſt did, and ſuffered for us. It is all comprehended in theſe two Texts of Scripture. (1.) *That Chriſt was manifeſted to deſtroy the Works of the Devil.* (2.) *That as in Adam all die, ſo in Chriſt ſhall all be made alive.* From the Beginning to the End of Chriſt's atoning Work, no other Power is aſcribed to it, nothing elſe is intended by it, as an *Appeaſer* of Wrath, but the deſtroying of all that in Man which comes from the Devil; no other *Merits*, or *Value*, or infinite *Worth*, than that of its infinite Ability, and Sufficiency to *quicken again* in all human Nature, that Heavenly Life that died in *Adam*.

Euſe-

Euſebius. Though all that is here ſaid, ſeems to have both the Letter and Spirit of Scripture on its Side, yet I am afraid it will be thought not enough to aſſert the infinite Value and Merits of our Saviour's Sufferings. For it is the common Opinion of Doctors, that the Righteouſneſs or Juſtice of God muſt have Satisfaction done to it; and that nothing could avail with God, as a Satisfaction, but the infinite Worth and Value of the Sufferings of Chriſt.

Theophilus. It is true, *Euſebius*, that this is often, and almoſt always thus aſſerted in human Writers, but it is neither the Language, nor the Doctrine of Scripture.

Not a Word is there ſaid of a Righteouſneſs or Juſtice, as an *Attribute in God*, that muſt be ſatisfied; or that the Sacrifice of Chriſt, is that which ſatisfies the Righteouſneſs that is in God Himſelf.

It has been ſufficiently proved to you, that God wanted not to be reconciled to fallen Man; that He never was any thing elſe towards Him but Love; and that his Love brought forth the whole Scheme of his Redemption. Thence it is, that the Scriptures do not ſay that Chriſt came into

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the World to procure us the divine Favour and Good Will, in order to put a Stop to an *antecedent* righteous Wrath in God towards us. No, the Reverſe of all this is the Truth, *viz.* that Chriſt and his whole mediatorial Office came *purely* and *ſolely* from God, already ſo reconciled to us, as to beſtow an Infinity of Love upon us. *The God of all Grace, ſays the Apoſtle, who hath called us to his eternal Glory by Jeſus Chriſt* *. Here you ſee, Chriſt is not the *Cauſe* or *Motive* of God's Mercy towards fallen Man, but God's *own Love* for us, his *own Deſire* of our eternal Glory and Happineſs, has for that End given us Chriſt, that we may be made Partakers of it. The ſame as when it is again ſaid, *God was in Chriſt reconciling the World to Himſelf*; that is, calling, and raiſing it out of its ungodly and miſerable State.

Thus, all the Myſtery of our Redemption proclaims nothing but a God of Love towards fallen Man. It was the Love of God, that could not behold the Miſery of fallen Man, without demanding and calling for his Salvation. It was Love alone, that wanted to have *full Satisfaction*

* 1 Pet. v. 10.

done

done to it, and ſuch a Love as could not be *ſatisfied*, till all that Glory and Happineſs that was loſt by the Death of *Adam*, was fully reſtored and regained again by the Death of Chriſt.

Euſebius. But is there not ſome good Senſe, in which Righteouſneſs or Juſtice may be ſaid to be *ſatisfied* by the Atonement and Sacrifice of Chriſt?

Theophilus. Yes, moſt certainly there is. But then it is only *that* Righteouſneſs or Juſtice that *belongs* to Man, and ought to be *in Him.* Now, Righteouſneſs, where ever it is to be, has *no Mercy* in itſelf; it makes *no Condeſcenſions*; it is *inflexibly* rigid; its Demands are *inexorable*; Prayers, Offerings, and Intreaties have *no Effect* upon it; it will have nothing but itſelf; nor will it ever ceaſe its Demands, or take any Thing *in lieu* of them, as a Satisfaction inſtead of itſelf. Thus, *Without Holineſs*, ſays the Apoſtle, *no Man* ſhall ſee the *Lord.* And again, *Nothing that is defiled*, or *impure, can enter into the Kingdom of Heaven.* And this is meant by Righteouſneſs being *rigid*, and having no *Mercy*; it cannot *ſpare*, or have *Pity*, or hear *Intreaty*, becauſe all its

Demands are righteous, and good, and therefore muſt be ſatisfied, or fulfilled.

Now Righteouſneſs has its *abſolute Demands* upon Man, becauſe Man was created *righteous*, and has loſt that *original* Righteouſneſs, which He ought to have kept in its firſt Purity. And this is the *one, only Righteouſneſs*, or Juſtice, which Chriſt came into the World to *ſatisfy*, not by giving ſome highly valuable Thing, as a Satisfaction to it, but by bringing back, or raiſing up again in all human Nature, that Holineſs or Righteouſneſs, which originally *belonged* to it. For to *ſatisfy* Righteouſneſs, means neither more nor leſs than to *fulfil* it. Nor can Righteouſneſs *want* to have Satisfaction in any Being, but in that Being, which has *fallen* from it; nor can it be ſatisfied, but by reſtoring, or fulfilling Righteouſneſs in that Being, which had departed from it. And therefore the Apoſtle ſays, that *we are* created *again unto Righteouſneſs in Chriſt Jeſus*. And this is the *one* and *only* Way of Chriſt's expiating, or taking away the Sins of the World, namely, by reſtoring to Man his *loſt* Righteouſneſs. For this End, ſays the Scripture, *Chriſt gave Himſelf for the Church, that*

that He might ſanctify and cleanſe it, that He might preſent it to Himſelf a glorious Church, not having Spot, or Wrinkle, or any ſuch Thing, but that it ſhould be holy, and without Blemiſh *.

This is the one Righteouſneſs, which Chriſt came into the World to ſatisfy, by fulfilling it himſelf, and enabling Man by a new Birth from him to fulfil it. And when all Unrighteouſneſs is removed by Chriſt from the whole human Nature, then all that Righteouſneſs is ſatisfied; for the doing of which, Chriſt poured out his moſt precious, availing, and meritorious Blood.

Euſebius. Oh *Theophilus*, the Ground on which you ſtand muſt certainly be true. It ſo eaſily, ſo fully ſolves all Difficulties and Objections, and enables you to give ſo plain and ſolid an Account of every Part of our Redemption. This great Point is ſo fully cleared up to me, that I do not deſire another Word about it.

Theophilus. However, *Euſebius*, I will add a Word or two more upon it, that there may be no Room left, either for miſunderſtanding, or denying what has been

* Eph. v. 25.

juſt

juſt now ſaid of the Nature of that Righteouſneſs, which muſt have *full Satisfaction* done to it by the *Atoning* and *Redeeming* Work of Chriſt. And then you will be fully poſſeſſed of theſe two great Truths. *Firſt*, That there is no righteous Wrath in the Deity itſelf, and therefore none to be atoned there. *Secondly*, That though God is in Himſelf a mere Infinity of Love, from whom nothing elſe but Works of Love, and Bleſſing, and Goodneſs can proceed, yet ſinful Men are hereby not at all delivered from *That* which the Apoſtle calls the *Terrors of the Lord*, but that all the *Threatenings* of *Woe*, *Miſery*, and *Puniſhment*, denounced in Scripture againſt Sin and Sinners, both in this World, and that which is to come, ſtand all of them in their *full Force*, and are not in the leaſt Degree *weakened*, or *leſs* to be dreaded, becauſe God is *all Love*.

Every Thing that God has created, is right, and juſt, and good in its Kind, and has its *own* Righteouſneſs within itſelf. The Rectitude of its Nature is its *only law*; and it has no other Righteouſneſs, but that of continuing in its firſt State. No Creature is ſubject to any Pain, or Puniſhment

niſhment, or Guilt of Sin, but becauſe it has departed from its *firſt right* State, and only does, and can feel the painful Loſs of its own firſt Perfection. And every intelligent Creature, that departs from the State of its Creation, is *unrighteous*, evil, and full of its *own Miſery*. And there is no Poſſibility for any diſordered fallen Creature to be free from its *own Miſery* and *Pain*, till it is again in its firſt State of Perfection. This is the certain and infallible Ground of the abſolute Neceſſity, either of a perfect Holineſs in this Life, or of a *farther Purification* after Death, before Man can enter into the Kingdom of Heaven.

Now this *Pain* and *Miſery*, which is inſeparable from the Creature that is not in that State in which it ought to be, and in which it was created, is nothing elſe but the painful State of the Creature for Want of its *own proper Righteouſneſs*, as Sickneſs is the painful State of the Creature for Want of *its own proper Health*.

No *other* Righteouſneſs, no other Juſtice, no *other* ſevere Vengeance, *demands* Satisfaction, or *torments* the Sinner, but that very Righteouſneſs, which once was *in Him*,

Him, which ſtill *belongs* to Him, and therefore will not ſuffer Him to have any Reſt or Peace, till it is again in Him as it was at the firſt. All therefore that Chriſt does, as an *Atonement* for Sin, or as a *Satisfaction* to Righteouſneſs, is all done in, and to, and for Man, and has no other Operation, but that of *renewing* the fallen Nature of Man, and *raiſing* it up into its firſt State of *original Righteouſneſs*. And if this Righteouſneſs, which belongs ſolely to Man, and wants no Satisfaction, but that of being *reſtored* and *fulfilled* in the human Nature, is ſometimes called the Righteouſneſs of God, it is only ſo called, becauſe it is a Righteouſneſs which Man had originally from God in and by his Creation; and therefore, as it comes from God, and has its whole Nature and Power of Working as it does from God, it may very juſtly be called God's Righteouſneſs.

Agreeably to this Way of aſcribing that to God, which is only in the *State* and *Condition* of Man, the Pſalmiſt ſays of God, *Thine Arrows ſtick faſt in me, and thy Hand preſſeth me ſore.* And yet nothing elſe, or more is meant by it, than when he ſays, *My Sins have taken ſuch Hold of me*,

me, that I am not able to look up.—My Iniquities are gone over my Head, and are like a ſore Burden too heavy for me to bear.

Now, whether you call this State of Man the *Burden* of his Sins and Wickedneſs, or the *Arrows* of the Almighty, and the *Weight* of God's Hand, they mean but one and the ſame Thing, which can only be called by theſe different Names, for no other Reaſon but this, becauſe Man's *own* original Righteouſneſs, which he had *from* God, makes his ſinful State a Pain and Torment to him, and lies heavy upon him in every Commiſſion of Sin. And when the Pſalmiſt again ſays, *Take thy Plague away from me, I am even conſumed by means of thy heavy Hand*; it is only praying to be delivered from his *own Plague*, and praying for the *ſame Thing* as when he ſays, in other Words, *Make me a clean Heart, O God, and renew a right Spirit within me.*

Now this Language of Scripture, which teaches us to call the Pains and Torments of our Sins, the *Arrows*, *Darts*, and *Strokes* of God's Hand upon us, which calls us to own the Power, Preſence, and Operation of God, in all that we feel and find

find in our own inward State, is the Language of the moſt exalted Piety, and highly ſuitable to that Scripture which tells us, That *in God we live, and move, and have our Being*. For by teaching us to find, and own the Power and Operation of God in every Thing that paſſes within us, it keeps us continually turned to God for all that we want, and by all that we feel within ourſelves, and brings us to this beſt of all Confeſſions, that Pain, as well as Peace of Mind, is the effect and Manifeſtation of God's infinite Love and Goodneſs towards us.

For we could not have this Pain and Senſibility of the Burden of Sin, but becauſe the Love and Goodneſs of God made us *originally righteous* and *happy*; and, therefore, all the Pains and Torments of Sin come from God's *firſt Goodneſs* towards us; and are in themſelves merely and truly the Arrows of his Love, and his bleſſed Means of drawing us back to that firſt righteous State, in and for which his firſt and never ceaſing Love created us.

Euſebius. The Matter, therefore, plainly ſtands thus. There is no *righteous* Wrath, or *vindictive* Juſtice in the Deity itſelf, which,

which, as a *Quality*, or *Attribute* of Reſentment in the divine Mind, *wants* to be contented, atoned, or ſatisfied; but Man's original Righteouſneſs, which was once his *Peace* and *Happineſs*, and *Reſt* in God, is by the Fall of *Adam* become his *Tormentor*, his *Plague*, that continually exerciſes its *good Vengeance* upon him, till it truly regains its firſt State in him.

Secondly. Man muſt be under this *Pain*, *Puniſhment*, and *Vengeance* to all Eternity; there is no Poſſibility, in the Nature of the Thing, for it to be otherwiſe, though God be all Love, unleſs Man's loſt Righteouſneſs be fully again poſſeſſed by Him. And therefore the Doctrine of God's being all Love, of having no Wrath in Himſelf, has nothing in it to abate the Force of thoſe Scriptures which threaten Puniſhment to Sinners, or to make them leſs fearful of living and dying in their Sins.

Theophilus. What you ſay, *Euſebius*, is very true; but then it is but half the Truth of this Matter. You ſhould have added, that this Doctrine is the one Ground, and only Reaſon, why the Scriptures abound with ſo many Declarations of *Woe*, *Miſery*, and *Judgments*, ſometimes

times executed, and ſometimes only threatned by God; and why all Sinners, to the End of the World, muſt know and *feel*, *That the Wrath of God is revealed from Heaven againſt all Ungodlineſs and Unrighteouſneſs, and that Indignation and Wrath, Tribulation and Anguiſh, muſt be upon every Soul of Man that doth Evil* *.

For all theſe Things, which the Apoſtle elſewhere calls *the Terrors of the Lord*, have no *Ground*, nothing that *calls* for them, nothing that *vindicates* the Fitneſs and Juſtice of them, either with Regard to God or Man, but this one Truth, *viz.* That God is in Himſelf a mere Infinity of Love, from whom nothing but Outflowings of Love and Goodneſs can come forth from Eternity to Eternity. For if God is all Love, if he wills nothing towards fallen Man but his full Deliverance from the blind Slavery and Captivity of his earthly, beaſtial Nature, then every kind of *Puniſhment*, *Diſtreſs*, and *Affliction*, that can extinguiſh the Luſts of the Fleſh, the Luſt of the Eyes, and the Pride of this Life, may, and *ought* be expected from God,

* Rom. i. 18. ii. 8.

merely

merely becauſe He is all Love and Good Will towards fallen Man.

To ſay therefore, as ſome have ſaid, If God is all Love towards fallen Man, how can he *threaten*, or *chaſtiſe* Sinners? This is no better than ſaying, If God is all Goodneſs in Himſelf, and towards Man, how can He do that in and to Man, which is for his Good? As abſurd as to ſay, If the able Phyſician is all Love, Goodneſs, and Good Will towards his Patients, how can he bliſter, purge, or ſcarify them, how can he order one to be trepanned, and another to have a Limb cut off? Nay, ſo abſurd is this Reaſoning, that if it could be proved, that God had no Chaſtiſement for Sinners, the very Want of this Chaſtiſement would be the greateſt of all Proofs, that God was not all Love and Goodneſs towards Man.

The meek, merciful, and compaſſionate Jeſus, who had no Errand in this World but to bleſs and ſave Mankind, ſaid, If thy *right Eye*, or thy *right Hand* offend thee, pluck out the one, cut off the other, and caſt them from thee. And that He ſaid all this from mere Love, He adds, It is *better for thee* to do this, than that thy whole Body ſhould be caſt into Hell. There-

fore, if the Holy Jesus had been wanting in this Severity, He had been wanting in true Love towards Man.

And therefore the pure, mere Love of God, is *that alone* from which Sinners are justly to expect from God, that no Sin will pass unpunished, but that his Love will visit them with every Calamity and Distress, that can help to break and purify the bestial Heart of Man, and awaken in him true Repentance and Conversion to God. It is Love alone in the holy Deity, that will allow no Peace to the Wicked, nor ever cease its Judgments, till every Sinner is forced to confess, That it is *good for him that he has been in Trouble*, and thankfully own, That not the Wrath, but the Love of God, has plucked out that *right Eye*, cut off that *right Hand*, which he ought to have done, but would not do, for himself and his own Salvation.

Again, This Doctrine that allows of no Wrath in the divine Mind, but places it all in the evil State of fallen Nature and Creature, has every Thing in it that can prove to Man the dreadful Nature of Sin, and the absolute Necessity of totally departing from it. It leaves no Room for Self-Delusion,

luſion, but puts an End to every falſe Hope, or vain ſeeking for Relief in any Thing elſe, but the total Extinction of Sin. And this it effectually does, by ſhewing, that Damnation is no foreign, ſeparate, or impoſed State, that is brought in upon us, or adjudged to us by the Will of God, but is the inborn, natural, eſſential State of our own diſordered Nature, which is abſolutely impoſſible, in the Nature of the Thing, to be any Thing elſe but our *own Hell*, both here and hereafter, unleſs all Sin be ſeparated from us, and Righteouſneſs be again made our natural State, by a Birth of itſelf in us. And all this, not becauſe God will have it ſo, by an arbitrary Act of his ſovereign Will, but becauſe he cannot change his own Nature, or make any Thing to be happy and bleſſed, but only that which has its proper Righteouſneſs, and is of one Will and Spirit with Himſelf.

If then every Creature that has loſt, or is without the true Rectitude of its Nature, muſt as ſuch, of all Neceſſity, be abſolutely ſeparated from God, and neceſſarily under the Pain and Miſery of a Life that has loſt all its own natural

God; if no *Omnipotence*, or *Mercy*, or *Goodneſs* of God, can make it to be otherwiſe, or give any Relief to the Sinner, but by a total Extinction of Sin by a Birth of Righteouſneſs in the Soul, then it fully appears, that according to this Doctrine, every Thing in God, and Nature, and Creature, calls the Sinner to an abſolute Renunciation of all Sin, as the *one only poſſible* Means of Salvation, and leaves no Room for him to deceive himſelf with the Hopes that any Thing elſe will do inſtead of it. Vainly therefore is it ſaid, That if God be all Love, the Sinner is let looſe from the dreadful Apprehenſions of living and dying in his Sins.

On the other Hand, deny this Doctrine, and ſay, with the current of ſcholaſtic Divines, That Sin muſt be doomed to eternal Pain and Death, unleſs a ſuppoſed Wrath, in the Mind of the Deity, be firſt atoned and ſatisfied; and that Chriſt's Death was that valuable Gift, or Offering made to God, by which alone he could be moved to lay aſide, or extinguiſh his own Wrath towards fallen Man; ſay this, and then you open a wide Door for Licentiouſneſs

neſs and Infidelity in ſome, and ſuperſtitious Fears in others.

For if the Evil, the Miſery, and ſad Effects of Sin, are placed in a Wrath in the divine Mind, what can this beget in the Minds of the Pious, but ſuperſtitious Fears about a ſuppoſed Wrath in God, which they can never know when it is, or is not atoned? Every Kind of Superſtition has its Birth from this Belief, and cannot well be otherwiſe. And as to the Licentious, who want to ſtifle all Fears of gratifying all their Paſſions, this Doctrine has a natural Tendency to do this for them. For if they are taught, that the Hurt and Miſery of Sin, is not its *own natural* State, not owing to its *own Wrath* and *Diſorder*, but to a Wrath in the Deity, how eaſy is it for them to believe, either that God may not be ſo full of Wrath as is given out, or that he may overcome it himſelf, and not keep the Sinner eternally in a Miſery that is not his own, but wholly brought upon him from without, by a Reſentment in the divine Mind.

Again, This Account which the *Schools* give of the Sacrifice of Chriſt, made to atone a Wrath in the Deity by the infinite Value of Chriſt's Death, is that alone

which helps *Socinians*, *Deists*, and Infidels of all Kinds, to such Cavils and Objections to the Mystery of our Redemption, as neither have, nor can be silenced by the most able Defenders of that scholastic Fiction. The Learning of a *Grotius* or *Stillingfleet*, when defending such an Account of the Atonement and Satisfaction, rather encreases then lessens the Objections to this Mystery: But if you take this Matter as it truly is in itself, *viz.* That God is in Himself all Love and Goodness, therefore can be nothing else but all Love and Goodness towards fallen Man, and that fallen Man is subject to no Pain or Misery, either present or to come, but what is the natural, unavoidable, essential Effect of his own evil and disordered Nature, impossible to be altered by himself, and that the infinite, never-ceasing Love of God, has given Jesus Christ in *all his Process*, as the highest, and only possible Means, that Heaven and Earth can afford, to save Man from himself, from his own Evil, Misery, and Death, and restore to him his original divine Life; when you look at this Matter in this true Light, then a God, all Love, and an Atonement for Sin by Christ, not made to pacify a

Wrath

Wrath in God, but to bring forth, fulfil, and reſtore Righteouſneſs in the Creature that had loſt it, have every Thing in them that can make the Providence of God adorable, and the State of Man comfortable.

Here all Superſtition and ſuperſtitious Fears are at once totally cut off, and every Work of Piety is turned into a Work of Love. Here every falſe Hope of every Kind is taken from the *Licentious*, they have no Ground left to ſtand upon: Nothing to truſt to, as a *Deliverance* from Miſery, but the *one total* Abolition of Sin.

The *Socinian* and the *Infidel* are here alſo robbed of all their Philoſophy againſt this Myſtery; for as it is not founded upon, does not teach an *infinite Reſentment*, that could only be ſatisfied by an *infinite Atonement*, as it ſtands not upon the Ground of *Debtor* and *Creditor*, all their Arguments which ſuppoſe it to be ſuch, are quite beſide the Matter, and touch nothing of the Truth of this bleſſed Myſtery. For it is the very Reverſe of all this, it declares a God, that is all Love; and the Atonement of Chriſt to be no-

thing elſe in itſelf, but the higheſt, moſt natural, and efficacious Means, through all the Poſſibility of Things, that the infinite Love and Wiſdom of God could uſe, to put an End to Sin, and Death, and Hell, and reſtore to Man his firſt divine State or Life. I ſay, the moſt natural, efficacious Means through *all the Poſſibilities* of Nature; for there is nothing that is *ſupernatural*, however myſterious, in the whole Syſtem of our Redemption; every Part of it has its Ground in the Workings and Powers of Nature, and all our Redemption is only Nature ſet right, or made to be that which it ought to be.

There is nothing that is *ſupernatural*, but God alone; every Thing beſides Him is from, and ſubject to the State of Nature: It can never riſe out of it, or have any thing contrary to it. No Creature can have either Health or Sickneſs, Good or Evil, or any State either from God, or itſelf, but ſtrictly according to the Capacities, Powers, and Workings of Nature.

The Myſtery of our Redemption, though it comes from the ſupernatural God, has nothing in it but what is done, and to be done, within the Sphere, and according to the

the Powers of Nature. There is nothing ſupernatural in it, or belonging to it, but that ſupernatural Love and Wiſdom which brought it forth, preſides over it, and will direct it, till Chriſt, as a ſecond *Adam*, has removed and extinguiſhed all that Evil, which the firſt *Adam* brought into the human Nature.

And the whole Proceſs of Jeſus Chriſt, from his being the inſpoken *Word*, or *Bruiſer* of the Serpent given to *Adam*, to his Birth, Death, Reſurrection, and Aſcenſion into Heaven, has all its Ground and Reaſon in this, becauſe nothing elſe in all the Poſſibilities of Nature, either in Heaven or on Earth, could *begin*, *carry* on, and *totally* effect Man's Deliverance from the Evil of his own fallen Nature.

Thus is Chriſt the one, full, ſufficient Atonement for the Sin of the whole World, becauſe He is the one *only natural* Remedy, and *poſſible* Cure of all the Evil that is broken forth in Nature the one *only natural Life*, and *Reſurrection* of all that Holineſs and Happineſs that died in *Adam*. And ſeeing all this Proceſs of Chriſt is given to the World, from the ſupernatural, antecedent, infinite Love of God, therefore it is, that the Apoſtle ſays,

God

God was in Christ reconciling the World to Himself. And Christ in God, is nothing else in his whole Nature, but that same, *certain*, and *natural* Parent of a Redemption to the whole human Nature, as *fallen Adam* was the *certain* and *natural* Parent of a miserable Life to every Man that is descended from him: With this only Difference, that from fallen *Adam* we are born in Sin, whether we will or no, but we cannot have that new Birth which Christ has all Power to bring forth in us, unless the Will of our Heart closes with it.

But as nothing came to us from *Adam*, but according to the Powers of Nature, and because he was that which he was with relation to us; so it is with Christ, and our Redemption by Him: All the Work is grounded in, and proceeds according to the Powers of Nature, or in a Way of natural Efficacy or Fitness to produce its Effects; and every Thing that is found in the Person, Character, and Condition of Christ, is only there as his *true* and *natural* Qualification to do all that He came to do, in us, and for us. That is to say, Christ was made to be that which He was; He was a *Seed* of Life in our first fallen Father; He lived as a *Blessing of Promise*

miſe in the Patriarchs, Prophets, and *Iſrael* of God; He was born as a Man of a pure Virgin; He did all that He did, whether as ſuffering, dying, conquering, riſing, and aſcending into Heaven, only as ſo many Things, which as *naturally*, and as *truly*, according to the Nature of Things, qualified Him to be the Producer, or Quickener of a divine Life in us, as the State and Condition of *Adam* qualified him to make us the ſlaviſh Children of earthly beſtial Fleſh and Blood.

This is the comfortable Doctrine of our Redemption; nothing in God, but an Infinity of Love and Goodneſs towards our fallen Condition, nothing in Chriſt, but that which had its *Neceſſity* in the Nature to Things, to make Him able to give, and us to receive our full Salvation from Him.

I will now only add, That from the Beginning of Deiſm, and from the Time of *Socinus*, to this Day, not a Socinian or Deiſt has ever ſeen or oppoſed this Myſtery in its true State, as is undeniably plain from all their Writings.

A late Writer, who has as much Knowledge, and Zeal, and Wit in the Cauſe of Deiſm, as any of his Predeceſſors, is

forced to attack our Redemption by giving this falſe Account of it.

" That a perfectly innocent Being, of " the higheſt Order among intelligent Na- " tures, ſhould perſonate the Offender, " and ſuffer in his Place and Stead, in " order to take down the Wrath and Re- " ſentment of the Deity againſt the Cri- " minal, and diſpoſe God to ſhew Mercy " to him,—the Deiſt conceives to be " both unnatural, and improper, and " therefore not to be aſcribed to God " without Blaſphemy."

And again, " The common Notion of " Redemption among Chriſtians, ſeems " to repreſent the Deity in a diſagreeable " Light, as implacable and revengeful, " *&c.**"

What an Arrow is here, I will not ſay, ſhot beſide the Mark, but ſhot at nothing! Becauſe nothing of that, which he accuſes, is to be found in our Redemption. The God of Chriſtians is ſo far from being, as he ſays *implacable* and revengeful, that you have ſeen it proved, from Text to Text, that the whole Form and Manner of our Redemption comes

* Deiſm fairly ſtated and full vindicated, p. 41.

wholly

wholly from the free, antecedent, infinite Love and Goodneſs of God towards fallen Man. That the *innocent Chriſt* did not ſuffer to quiet an angry Deity, but merely as *co-operating*, *aſſiſting*, and *uniting* with that Love of God, which deſired our Salvation. That He did not ſuffer in *our Place or Stead*, but only *on our Account*, which is a quite different Matter. And to ſay, that He ſuffered in *our Place or Stead*, is as abſurd, as contrary to Scripture, as to ſay, that He roſe from the Dead, and aſcended into Heaven in *our Place and Stead*, that we might be excuſed from it. For his Sufferings, Death, Reſurrection, and Aſcenſion, are all of them equally on *our Account*, for our Sake, for our Good and Benefit, but none of them poſſible to be in our Stead.

And as Scripture and Truth affirm, that He aſcended into Heaven *for us*, though neither Scripture nor Truth will allow it to be in *our Place and Stead*, ſo for the ſame Reaſons, it is ſtrictly true, that He ſuffered, and died *for us*, though no more in our *Place* or *Stead*, nor any more deſireable to be ſo, than his Aſcenſion into Heaven for us ſhould be in *our Place and Stead*.

I have quoted the above Paſſage, only to ſhow you, that a Defender of Deiſm, however acute and ingenious, has not one Objection to the Doctrine of our Redemption, but what is founded on the groſſeſt Ignorance, and total Miſtake of the whole Nature of it. But when I lay this groſs Ignorance to the Deiſts Charge, I do not mean any natural Dulneſs, Want of Parts, or Incapacity in them to judge aright, but only that ſomething or other, either Men, or Books, or their own Way of Life, has hindered their ſeeing the true Ground and real Nature of Chriſtianity, as it is in itſelf.

Euſebius. I would fain hope, *Theophilus*, that from all that has been ſaid in the *Demonſtration of the fundamental Errors of the Plain Account*; The *Apeal to all that doubt, &c.* and the reſt that follow, to theſe Dialogues; in all which, Chriſtianity and Deiſm, with their ſeveral Merits, are ſo plainly, and with ſo much Good Will and Affection towards all Unbelievers, repreſented to them, all that are ſerious and well-minded amongſt the Deiſts will be prevailed upon to re-conſider the Matter. For though ſome People have been haſty enough

enough to charge those Writings with Fanaticism, or Enthusiasm, as disclaiming the Use of our Reason in Religious Matters, yet this Charge can be made by none, but those who, having not read them, take up with hearsay Censures.

For in those Books from the Beginning to the End, nothing is appealed to but the natural Light of the Mind, and the plain, known Nature of Things; no one is led, or desired to go one Step farther. The *Use of Reason* is not only allowed, but asserted, and proved to be of the *same Service* to us in Things of Religion, as in Things that relate to our Senses in this World *.

The true Ground, Nature, and Power of *Faith* is opened, by fully proving, that this Saying of Christ, *According to thy Faith, so be it done unto Thee*, takes in every Individual of human Nature; and that all Men, whether *Christians*, *Deists*, *Idolaters*, or *Atheists*, are all of them equally Men of *Faith*, all equally and absolutely governed by it, and therefore must have all that they have, Salvation, or Damnation,

* Demostr. of the Errors of the Plain Account.

strictly

ſtrictly and ſolely according to their Faith *. All this is ſo evidently proved, that I cannot help thinking, but that every conſiderate Reader muſt be forced to own it.

Theogenes. All this is well ſaid. But let us now return to the finiſhing of our main Point, which was to ſhew, that the Doctrine of *a God all Love*, not only does not deſtroy the Neceſſity of Chriſt's Death, and the infinite Value and Merits of it, but is itſelf the fulleſt Proof and ſtrongeſt Confirmation of both.

Theophilus. How it could enter into any one's Head, to charge this Doctrine with deſtroying the *Neceſſity*, and Merits of Chriſt's Death, is exceeding ſtrange.

For look where you will, no other Cauſe, or Reaſon of the Death of Chriſt, can be found but in the Love of God towards fallen Man. Nor could the Love of God will or accept of the Death of Chriſt, but becauſe of its abſolute Neceſſity, and availing Efficacy to do all that for fallen Man, which the Love of God would have to be done for him.

God did not, could not love, or like, or deſire the Sufferings and Death of Chriſt,

* *Way to divine Knowledge.*

for

for what they were in themſelves, or as Sufferings of the higheſt Kind. No, the higher and greater ſuch Sufferings had been, were they only conſidered in themſelves, the leſs pleaſing they had been to a God, that wills nothing but Bleſſing and Happineſs to every Thing capable of it.

But all that Chriſt *was*, and *did*, and *ſuffered*, was infinitely prized, and highly acceptable to the Love of God, becauſe all that Chriſt was, and did, and ſuffered in his own Perſon, was *That* which gave him full Power, to be a common Father of Life to all that died in *Adam*.

Had Chriſt wanted any thing that he was, or did, or ſuffered in his own Perſon, he could not have ſtood in that Relation to all Mankind as *Adam* had done. Had he not been given to the firſt fallen Man, as *a Seed of the* Woman, as a *Light* of Life, *enlightening every Man that comes into the World*, He could not have had *his Seed* in every Man, as *Adam* had, nor been as univerſal a Father of Life, as *Adam* was of Death. Had he not in the Fitneſs, or Fulneſs of Time, become a Man, born of a pure Virgin, the firſt Seed of Life in every Man, muſt have lain only

as a Seed, and could not have come to the Fulneſs of the Birth of a new Man in Chriſt Jeſus. For the Children can have no other State of Life, but that which their Father firſt had. And therefore Chriſt, as the Father of a regenerated human Race, muſt firſt ſtand in the Fulneſs of that human State, which was to be derived from him into all his Children.

This is the abſolute Neceſſity of Chriſt's being all that He was, *before* he became Man; a Neceſſity ariſing from the Nature of the Thing. Becauſe he could not poſſibly have had the Relation of a Father to all Mankind, nor any Power to be a Quickener of a Life of Heaven in them, but becauſe He was both God in himſelf, and a Seed of God in all of them.

Now all that Chriſt was and did, and ſuffered, *after* He became Man, is from the ſame Neceſſity founded in the Nature of the Thing. He ſuffered on no other Account, but becauſe that which he came to do in, and for the human Nature, was and could be nothing elſe in itſelf, but a Work of Sufferings and Death.

A crooked Line cannot become ſtraight, but by having all its Crookedneſs given up,

or

or taken from it. And there is but one Way poſſible in Nature for a crooked Line to loſe its Crookedneſs.

Now the Sufferings and Death of Chriſt ſtand in this kind of Neceſſity. He was made Man for our Salvation, that is, He took upon Him our fallen Nature, to bring it out of its *evil crooked* State, and ſet it again in that Rectitude in which it was created.

Now there were no more two Ways of doing this, than there are two Ways of making a crooked Line to become ſtraight.

If the Life of fallen Nature, which Chriſt had taken upon Him, was to be overcome by him, then every Kind of ſuffering and dying, that was a giving up, or departing from the Life of fallen Nature, was juſt as neceſſary, in the Nature of the Thing, as that the Line to be made ſtraight muſt give up, and part with every Kind and Degree of its own Crookedneſs.

And therefore the Sufferings and Death of Chriſt were, in the Nature of the Thing, the only poſſible Way of his acting contrary to, and overcoming all the Evil that was in the fallen State of Man.

The Apoſtle ſays, *the Captain of our Salvation was to be made perfect through Sufferings.* This was the Ground and Reaſon of his Sufferings: Had he been without them, He could not have been perfect in Himſelf, as a *Son of Man*, nor the Reſtorer of Perfection in all Mankind. But why ſo? Becauſe his Perfection, as a *Son of Man*, or the Captain of *human Salvation*, could only conſiſt in his acting in, and with a Spirit ſuitable to the firſt created State of perfect Man; that is, He muſt in his Spirit be as much above all the *Good* and *Evil* of this fallen World, as the firſt Man was.

But now, He could not ſhew that He was of this Spirit, that He was above the World, that He was under no Power of fallen Nature, but lived in the Perfection of the firſt created Man; He could not do this, but by ſhewing, that all the Good of the earthly Life was renounced by Him, and that all the Evil which the World, the Malice of Men and Devils, could bring upon Him, could not hinder his living wholly and ſolely to God, and doing his Will on Earth with the ſame Fulneſs, as Angels do it in Heaven.

But

But had there been any Evil in all fallen Nature, whether in Life, Death, or Hell, that had not attacked Him with *all its Force*, He could not have been said to have overcome it. And therefore so sure as Christ, as the Son of Man, was to overcome the World, Death, Hell, and Satan, so sure is it, that all the Evils which they could *possibly* bring upon Him, were to be *felt* and *suffered* by Him, as absolutely necessary, in the Nature of the Thing, to declare his Perfection, and prove his Superiority over them. Surely, my Friend, it is now enough proved to you, how a God all Love towards fallen Man, must love, like, desire, and delight in all the Sufferings of Christ, which alone could enable Him, as a Son of Man, to undo, and reverse all that Evil, which the first Man had done to all his Posterity.

Eusebius. Oh, Sir, in what an adorable Light is this Mystery now placed. And yet in no other Light than that in which the plain Letter of all Scripture sets it. * No Wrath in God, no fictitious Atonement, no Folly of Debtor and Creditor, no suffering in Christ for Sufferings sake, but a

* See the Collection of Letters, Letter iv. p. 61, 74, &c.

Chriſt ſuffering and dying, as his *ſame Victory* over Death and Hell, as when He roſe from the Dead, and aſcended into Heaven.

Theophilus. Sure now, *Euſebius*, you plainly enough ſee wherein the infinite Merits, or the availing Efficacy, and glorious Power of the Sufferings and Death of Chriſt conſiſt; ſince they were that, in and through which Chriſt himſelf came out of the State of fallen Nature, and got Power to give the ſame Victory to all his Brethren of the human Race.

Wonder not, therefore, that the Scriptures ſo frequently aſcribe all our Salvation to the Sufferings and Death of Chriſt, that we are continually referred to them as the Wounds and Stripes by which we are healed, as the Blood by which we are waſhed from our Sins, as the Price (much above Gold and precious Stones) by which we are bought.

Wonder not alſo that in the Old Teſtament, its *Service Sacrifices* and *Ceremonies* were inſtituted to typify, and point at the great Sacrifice of Chriſt, and to keep up a continual Hope, ſtrong Expectation, and Belief of it. And that in the New Teſtament, the Reality, the Benefits, and glo-

rious

rious Effects of Chriſt our Paſſover being actually ſacrificed for us, are ſo joyfully repeated by every Apoſtle.

It is becauſe Chriſt, as Suffering and Dying, was nothing elſe but Chriſt conquering and overcoming all the falſe Good, and the heliſh Evil, of the fallen State of Man.

His Reſurrection from the Grave, and Aſcenſion into Heaven, though great in themſelves, and neceſſary Parts of our Deliverance, were yet but the Conſequences, and genuine Effects of his Sufferings and Death. Theſe were in themſelves the Reality of his Conqueſt; all his great Work was done, and effected in them and by them, and his Reſurrection and Aſcenſion were only his entering into the Poſſeſſion of that, which his Sufferings and Death had gained for Him.

Wonder not then, that all the true Followers of Chriſt, the Saints of every Age, have ſo gloried in the Croſs of Chriſt, have imputed ſuch great Things to it, have deſired nothing ſo much, as to be Partakers of it, to live in conſtant Union with it. It is becauſe his Sufferings, his Death, and Croſs, were the *Fulneſs* of his Victory over

all the Works of the Devil. Not an *Evil* in Flesh and Blood, not a *Misery* of Life, not a Chain of Death, not a *Power* of Hell and Darkness, but were all baffled, broken, and overcome by the Process of a suffering, and dying Christ. Well therefore may the Cross of Christ be the Glory of Christians.

Eusebius. This Matter is so solidly and fully cleared up, that I am almost ashamed to ask you any Thing farther about it. Yet explain a little more, if you please, how it is, that the Sufferings, and Death of Christ, gave Him Power to become a *common Father* of Life to all that died in *Adam.* Or how it is, that we, by Virtue of them, have Victory over all the Evil of our fallen State.

Theophilus. You are to know, *Eusebius,* that the Christian Religion is no *arbitrary System* of divine Worship, but is the one true, real, and only Religion of Nature; that, it is wholly founded in the Nature of Things, has nothing in it supernatural, or contrary to the Powers and Demands of Nature; but all that it does, is only in, and by, and according to the Workings and Possibilities of Nature.

A Religion that is not founded in Nature, is all Fiction and Falſity, and as mere a nothing as an *Idol*. For as no Creature can be, or have any Thing in it, but what it is and has from the Nature of Things, nor have any Thing done to it, Good or Harm, but according to the unalterable Workings of Nature, ſo no Religion can be of any Service, but that which works with and according to the Demands of Nature. Nor can any fallen Creature be raiſed out of its fallen State, even by the Omnipotence of God, but according to the Nature of Things, or the unchangeable Powers of Nature; for Nature is the Opening and Manifeſtation of the divine Omnipotence; it is God's *Power-world*; and therefore all that God does, is and muſt be done in and by the Powers of Nature. God, though omnipotent, can give no Exiſtence to any Creature, but it muſt have that Exiſtence in *Space* and *Time*.—Time comes out of *Eternity*, and Space comes out of the *Infinity* of God. — God has an omnipotent Power over them, in them, and with them, to make both of them ſet forth and manifeſt the Wonders of his ſupernatural Deity.

Yet

Yet Time can only be ſubſervient to the Omnipotence of God, according to the Nature of Time, and Space can only obey his Will, according to the Nature of Space; but neither of them can, by any Power, be made to be in a ſupernatural State, or be any Thing but what they are in their own Nature.

Now Right and Wrong, Good and Evil, True and Falſe, Happineſs and Miſery, are as unchangeable in Nature, as Time and Space. And every State and Quality that is creaturely, or that can belong to any Creature, has its own Nature, as unchangeably as Time and Space have theirs.

Nothing therefore can be done to any Creature *ſupernaturally*, or in a Way that is *without*, or *contrary* to the Powers of Nature; but every Thing or Creature that is to be helped, that is to have any Good done to it, or any Evil taken out of it, can only have it done ſo far, as the Powers of Nature are able and rightly directed to effect it.

And this is the true Ground of all divine Revelation, or that Help which the ſupernatural Deity vouchſafes to the fallen State

of

of Man. It is not to appoint an arbitrary Syſtem of religious Homage to God, but ſolely to point out, and provide for Man, blinded by his fallen State, that *one only* Religion, that according to the Nature of Things can poſſibly reſtore to him his loſt Perfection. This is the Truth, the Goodneſs, and the Neceſſity of the Chriſtian Religion; it is true, and good, and neceſſary, becauſe it is as much the *one only natural* and *poſſible* Way of overcoming all the Evil of fallen Man, as Light is the one only natural poſſible Thing that can expel Darkneſs.

And therefore it is, that all the Myſteries of the Goſpel, however high, are yet true and neceſſary Parts of the *one Religion* of Nature; becauſe they are no higher, nor otherwiſe, than the *natural State* of fallen Man abſolutely ſtands in Need of. His Nature cannot be helped, or raiſed out of the Evils of its preſent State, by any Thing leſs than theſe Myſteries; and therefore they are in the ſame Truth and Juſtneſs to be called his *natural Religion*, as that *Remedy* which alone has full Power to remove all the Evil of a Diſeaſe, may be juſtly called its *natural Remedy*.

For

For a Religion is not to be deemed natural, becauſe it has nothing to do with *Revelation*, but then it is the one *true Religion of Nature*, when it has every Thing in it that our *natural* State ſtands in need of; every Thing that can help us out of our preſent Evil, and raiſe and exalt us to all the Happineſs which our Nature is capable of having. Suppoſing therefore the Chriſtian Scheme of Redemption to be all that, and nothing elſe in itſelf, but that which the *Nature of Things* abſolutely require it to be, it muſt, for that very Reaſon, have its *Myſteries*.

For the fallen, corrupt, mortal State of Man, abſolutely requires theſe two Things as its only Salvation. *Firſt*, The divine Life, or the Life of God, muſt be revived in the Soul of Man. *Secondly*, There muſt be a reſurrection of the Body in a better State after Death. Now nothing in the Power of Man, or in the Things of this World, can effect this Salvation. If therefore this is to be the Salvation of Man, then ſome Interpoſition of the Deity is abſolutely neceſſary, in the Nature of the Thing, or Man can have no Religion that is *ſufficiently*

ently natural; that is to ſay, no Religion that is ſufficient, or equal to the Wants of his Nature.

Now, this neceſſary Interpoſition of the Deity, though doing nothing but in a *natural Way*, or according to the Nature of Things, muſt be myſterious to Man, becauſe it is doing ſomething *more* and *higher* than his Senſes or Reaſon ever ſaw done, or poſſible to be done, either by himſelf, or any of the Powers of this World.

And this is the true Ground and Nature of the Myſteries of Chriſtian Redemption. They are, in themſelves, nothing elſe but what the Nature of Things requires them to be, as natural efficacious Means of our Salvation, and all their Power is in a *natural Way*, or *true Fitneſs* of Cauſe for its Effect; but they are myſterious to Man, becauſe brought into the Scheme of our Redemption by the *Interpoſition* of God, to work in a Way and Manner above, and ſuperior to all that is ſeen and done in the Things of this World.

The Myſteries therefore of the Goſpel are ſo far from ſhewing the Goſpel not to be the one *true* Religion of Nature, that they are the greateſt Proof of it, ſince they

they are that alone which can help Man to all that Good which his *natural State* wants to have done to it.

For Inſtance, if the Salvation of Man abſolutely requires the *Revival*, or *Reſtoration* of the divine Life in the human Nature, then nothing can be the *one*, *ſufficient*, *true* Religion of Nature, but that which has a natural Power to do this.

What a Groſſneſs of Error is it therefore to blame that Doctrine which aſſerts the Incarnation of the Son of God, or the Neceſſity of the Word being made Fleſh, when in the Nature of the Thing, nothing elſe but this very Myſtery can be the *natural efficacious* Cauſe of the Renewal of the divine Life in the human Nature, or have any natural Efficacy to effect our Salvation?

Having now, *Euſebius*, eſtabliſhed this Ground, that nothing is, or can be a Part of true, natural Religion, or have any real *Efficacy*, as a Means of Salvation, but only that which has its *Efficacy* in and from the Nature of Things, or in the *natural Fitneſs* of Cauſe to produce its Effect, you are brought into the clear View of this Truth, *viz.* That the Religion of *Deiſm* is *falſe*, and *vain*, and *viſionary*, and to be rejected by every Man as

as the mere *enthuſiaſtic*, *fanatic* Product of pure Imagination; and all for this plain Reaſon, becauſe it quite diſregards the *Nature* of Things ſtands wholly upon a *ſupernatural* Ground, and goes as much *above*, and as directly *contrary* to the Powers of Nature, as that *Faith* that truſts in, and prays to a *wooden* God.

I ſay not this (as is too commonly done) in the Spirit of Accuſation, or to raiſe an Odium. No, by no Means. I have the utmoſt Averſion to ſuch a Procedure. I would no more bring a falſe Charge againſt the *Deiſt*, than I would bear falſe Witneſs againſt an *Apoſtle*. And I deſire to have no Temper, Spirit, or Behaviour towards them, but ſuch as the loving God with all my Heart, and loving them as I love myſelf, require of me. And in this Spirit of Love I charge them with *viſionary* Faith, and *enthuſiaſtick* Religion; and only ſo far, as I have from Time to Time proved, that they truſt to be ſaved by that, which according to the unchangeable Nature of Things can have no Power of Salvation in it.

For

For a Religion, not grounded in the Power and Nature of Things, is *unnatural*, ſupernatural, or *ſuperrational*, and is rightly called, either *Enthuſiaſm*, *Viſion*, *Fanaticiſm*, *Superſtition*, or *Idolatry*, juſt as you pleaſe. For all theſe are but different Names for one and the ſame religious Deluſion. And every Religion is this Deluſion, but that one Religion which is required by, and has its Efficacy in and from the unchangeable Nature of Things.

And thus ſtands the Matter betwixt the Deiſts and myſelf: If I knew how to do them or the Subject more Juſtice, I would gladly do it; having no Deſire, either for them or myſelf, but that we may all of us be delivered from every Thing that ſeparates us from God, all equal Sharers of every Bleſſing that He has for human Nature, all united in that Spirit of Love and Goodneſs for which he created us, and all bleſſed with that Faith and Hope to which the God of Love had called us, as the one, only, poſſible, natural, and full Means of ever finding ourſelves ſaved, and redeemed from all the Evil both of Time and Eternity.

And now, *Eusebius*, upon this Ground, *viz.* (1.) That there is but one true Religion, and that it is the Religion of Nature. (2.) That a Religion has no Pretence to be considered as the Religion of Nature, because it rejects divine Revelation, and has only human Reason for its Guide, but wholly and solely because it has every Good in it that the *natural State* of Man wants, and can receive from Religion. (3.) That nothing can be any religious Good, or have any real Efficacy, as a Means of Salvation, but only that which has its Efficacy in and from the natural Power of Things, or the Fitness and Sufficiency of Cause to produce its Effect. (4.) That the Religion of the Gospel, in all its Mysteries and Doctrines, is wholly grounded in the natural Powers of Things, and their Fitness to produce their Effects. Upon this Ground I come to answer your Question, *viz.* How it is that the Sufferings and Death of Christ gave Him full Power to become a *common Father of Life* to all those that died in *Adam?* Or how it is that we, by Virtue of them, are delivered out of all the Evils of our fallen State?

The Sufferings and Death of Chriſt have no *ſupernatural* Effect that is above, or contrary to Nature; becauſe the Thing itſelf is impoſſible. For a Thing is only therefore impoſſible, becauſe the Nature of Things will not allow of it.

The Fall of all Mankind in *Adam* is no *ſupernatural* Event or Effect, but the natural and neceſſary Conſequence of our Relation to him. Could *Adam* at his Fall into this earthly Life have abſolutely overcome every Power of the World, the Fleſh, and the Devil, in the ſame Spirit as Chriſt did, he had been his own Redeemer, had riſen out of his Fall, and aſcended into Paradiſe, and been the Father of a paradiſical Off-ſpring, juſt as Chriſt, when He had overcome them all, roſe from the Dead, and aſcended in Heaven. But *Adam* did not do this, becauſe it was as impoſſible, in the Nature of the Thing, as for a Beaſt to raiſe itſelf into an Angel. If therefore Man is to come out of his fallen State, there muſt be ſomething found out that, according to the Nature of Things, has Power to effect it. For it can no more be done *ſupernaturally* by any Thing elſe, than it could by *Adam*.

Now

Now the Matter ſtood thus: The Seed of all Mankind was in the Loins of fallen *Adam*. This was unalterable in the Nature of the Thing, and therefore all *Mankind* muſt come forth in his fallen State.

Neither can they ever be in any State whatever, whether earthly or heavenly, but by having an earthly *Man* or a heavenly *Man* for their Father. For *Mankind*, as ſuch, muſt of all Neceſſity be born of, and have that Nature which it has from a *Man*. And this is the true Ground and abſolute Neceſſity of the one Mediator, the *Man* Chriſt Jeſus. For ſeeing *Mankind*, as ſuch, muſt have that Birth and Nature which they have from *Man*; ſeeing they never could have had any Relation to Paradiſe, or any Poſſibility of partaking of it, but becauſe they had a paradiſical Man for their Father, nor could have had any Relation to this earthly World, or any Poſſibility of being born earthly, but becauſe they had an earthly Man for their Father; and ſeeing all this muſt be unalterably ſo for ever; it plainly follows, that there was an utter Impoſſibility for the Seed of *Adam* ever to come out of its fallen State, or ever have another, or better Life, than

they had from *Adam*, unleſs *ſuch a Son of Man* could be brought into Exiſtence, as had the *ſame Relation* to all Mankind as *Adam* had, was as much *in them all* as *Adam* was, and had as full Power, according to the *Nature of Things*, to give a heavenly Life to all the Seed in *Adam*'s Loins, as *Adam* had to bring them forth in earthly Fleſh and Blood.

And now, Sir, that Chriſt was this very *Son of Man*, ſtanding in the *ſame Fulneſs* of Relation to all Mankind as *Adam* did, having *his Seed* as really in them all, as *Adam* had, and as truly and fully qualified, according to the Nature of Things, to be a *common* and *univerſal* Father of Life, as *Adam* was of Death to all the human Race, ſhall in a Word or two be made as plain and undeniable, as that two and two are four.

The Doctrine of our Redemption abſolutely aſſerts, that the *Seed* of Chriſt was ſown into the firſt fallen Father of Mankind, called *the Seed of the Woman*, the *Bruiſer* of the Serpent, the *ingrafted* Word of Life, called again in the Goſpel, *that Light which lighteth every Man that cometh into the World*. Therefore Chriſt was in all

all Men, in that *ſame* Fulneſs of the Relation of a Father to all Mankind, as the firſt *Adam* was. *Secondly*, Chriſt was born of *Adam*'s Fleſh and Blood, took the human Nature upon him, and therefore ſtood as an human Creature in the *ſame Relation* to Mankind, as *Adam* did. Nothing therefore was farther wanting in Chriſt, to make him as truly a *natural Father of Life* to all Mankind, as *Adam* was at firſt, but God's Appointment of him to that End.

For as *Adam* could not have been the natural Father of Mankind, but becauſe God created and appointed him for that End, ſo Chriſt could not have been the natural Regenerator, or Redeemer of an heavenly Life that was loſt in all Mankind, but becauſe God had appointed and brought him into the World for that End. Now that God did this, that Chriſt came into the World by divine Appointment, to be the Saviour, the Reſurrection and Life of all Mankind, is a Truth as evident from Scripture, as that *Adam* was the firſt Man.

And thus it appears, in the utmoſt degree of Plainneſs and Certainty, that Chriſt in his *ſingle Perſon* was, according to the Na-

ture of Things, as fully qualified to be a *common Redeemer*, as *Adam* was, in his ſingle Perſon, to be a common Father of all Mankind. He had *his Seed* in all Mankind, as *Adam* had. He had the human Nature, as *Adam* had. And He had the ſame divine Appointment, as *Adam* had. But Chriſt, however qualified to be our Redeemer, could not be actually ſuch, till He had gone through, and done all that, by which our Redemption was to be effected.

Adam, however qualified, could not be the Father of a paradiſical Off-ſpring, till he had ſtood out his Trial, and fixed Himſelf victorious over every Thing that could make Trial of Him. In like manner, Chriſt, however qualified, could not be the Redeemer of all Mankind, till he had alſo ſtood out his Trial, had overcome *all That* by which *Adam* was overcome, and had fixed Himſelf triumphantly in that Paradiſe which *Adam* had loſt.

Now as *Adam*'s Trial was, Whether he would keep Himſelf in his paradiſical State *above*, and *free* from all that was Good and Evil in this earthly World? So Chriſt's trial was, Whether as a *Son* of Man, and loaded

loaded with the *Infirmities* of fallen *Adam*, ſacrificed to all that which the Rage and Malice of the World, Hell, and Devils could poſſibly do to him; whether He in the midſt of all theſe Evils, could live and die with his Spirit as contrary to them, as much above them, as unhurt by them, as *Adam* ſhould have lived in Paradiſe?

And then it was, that every Thing which had overcome *Adam*, was overcome by Chriſt; and Chriſt's Victory did, in the Nature of the Thing, as certainly and fully open an Entrance for Him, and all his Seed into Paradiſe, as *Adam*'s Fall caſt him and all his Seed into the Priſon and Captivity of this earthly beſtial World.

Nothing *ſupernatural* came to paſs in either Caſe, but Paradiſe loſt, and Paradiſe regained, according to the Nature of Things, or the real Efficacy of Cauſe to produce its Effects.

Thus is your Queſtion fully anſwered; *viz.* How and why the Sufferings and Death of Chriſt enabled him to be the Author of Life to all that died in *Adam*? Juſt as the Fall of *Adam* into this World, under the Power of Sin, Death, Hell, and the Devil, enabled Him to be the common

Father of Death, or was the natural, unvoidable Cauſe of our being born under the ſame Captivity; juſt ſo, that Life, and Sufferings, and Death of Chriſt, which declared his breaking out from them, and Superiority over them, muſt in the Nature of the Thing as much enable Him to be the common Author of Life, that is, muſt as certainly be the *full, natural, efficacious* Cauſe of our inheriting Life from Him. Becauſe, by what Chriſt was in Himſelf, by what He was in us, by his whole *State, Character*, and the divine *Appointment*, we all had that *natural Union* with Him, and *Dependance* upon Him, as our Head in the Way of Redemption, as we had with *Adam* as our Head in the Way of our natural Birth. So that as it muſt be ſaid, that becauſe *Adam* fell, we muſt of all Neceſſity be Heirs of his fallen State, ſo with the ſame Truth, and from the ſame Neceſſity of the Thing, it muſt be ſaid, that becauſe Chriſt our Head is riſen victorious out of our fallen State, we as his Members, and having his Seed within us, muſt be and are made Heirs of all his Glory. Becauſe in all Reſpects we are as *ſtrictly*, as *intimately* connected with, and related to Him as the *one Redeemer*,

deemer, as we are to *Adam* as the *one Father* of all Mankind. So that Chriſt by his Sufferings and Death become in all of us our Wiſdom, our Righteouſneſs, our Juſtification, and Redemption, is the ſame ſober and ſolid Truth, as *Adam* by his Fall become in all of us our Fooliſhneſs, our Impurity, our Corruption, and Death.

And now, my Friends, look back upon all that has been ſaid, and then tell me, Is it poſſible more to exalt or magnify the infinite Merits, and availing Efficacy of the *Sufferings* and *Death* of Chriſt, than is done by this Doctrine? Or whether every Thing that is ſaid of them in Scripture, is not here proved, from the very Nature of the Thing, to be abſolutely true? And again, Whether it is not ſufficiently proved to you, that the Sufferings and Death of Chriſt are not only conſiſtent with the Doctrine of a God all Love, but are the fulleſt and moſt abſolute Proof of it.

Euſebius. Indeed, *Theophilus*, you have ſo fully done for us all that we wanted to have done, that we are now ready to take Leave of you. As for my Part, I want to return Home, to enjoy my Bible, and delight myſelf with reading it in this com-

comfortable Light, in which you have ſet the whole Ground and Nature of our Redemption. I am now in full Poſſeſſion of this glorious Truth, that God is *mere Love*, the moſt glorious Truth that can poſſeſs and edify the Heart of Man. It drives every Evil out of the Soul, and gives Life to every Spark of Goodneſs that can poſſibly be kindled in it. Every thing in Religion is made amiable, by being a Service of Love to the God of Love.

No Sacrifices, Sufferings, and Death, have any Place in Religion, but to ſatisfy and fulfil that Love of God, which could not be ſatisfied without our Salvation. If the Son of God is not ſpared, if He is delivered up to the Rage and Malice of Men, Devils, and Hell, it is becauſe, had we not had ſuch a Captain of our Salvation made perfect through Sufferings, it never could have been ſung, *O Death, where is thy Sting, Oh Grave, where is thy Victory!* It never could have been true, that *as by one Man Sin entered into the World, and Death by Sin,* ſo *by one Man came the Reſurrection of the Dead.* It never could have been ſaid, *that as in Adam all die, ſo in Chriſt ſhall all be made alive.*

There-

Therefore, dear *Theophilus*, adieu: God is Love, and He that has learnt to live in the Spirit of Love, has learnt to live and dwell in God. Love was the Beginner of all the Works of God, and from Eternity to Eternity nothing can come from God, but a Variety of Wonders, and Works of Love, over all Nature and Creature.

Theophilus. God prosper, *Eusebius*, this Spark of Heaven in your Soul. May it, like the *Seraphims Coal taken from the Altar*, purify your Heart from all its Uncleanness! But before you leave me, I beg one more Conversation to be on the *practical Part* of the Spirit of Love, that so Doctrine and Practice, hearing and doing, may go Hand in Hand.

The End of the Second DIALOGUE.

THE

THE

THIRD DIALOGUE.

Euſebius. YOU have ſhewn great Good-will towards us, *Theophilus*, in deſiring another Meeting before we leave you. But yet I ſeem to myſelf to have no Need of that which you have propoſed by this Day's Converſation. For this Doctrine of the Spirit of Love cannot have more Power over me, or be more deeply rooted in me, than it is already. It has ſo gained and got Poſſeſſion of my whole Heart, that every Thing elſe muſt be under its Dominion. I can do nothing elſe but love; it is my whole Nature. I have no Taſte

Taſte for any Thing elſe. Can this Matter be carried higher in Practice?

Theophilus. No higher, *Euſebius.* And was this the true ſtate of your Heart, you would bid fair to leave the World as *Elijah* did; or like *Enoch* to have it ſaid of you, that your lived wholly to love, and *was not.* For was there nothing but this divine Love alive in you, your fallen Fleſh and Blood would be in Danger of being quite burnt up by it. What you have ſaid of yourſelf, you have ſpoken in great Sincerity, but in a total Ignorance of yourſelf, and the true Nature of the Spirit of divine Love. You are as yet only charmed with the Sight, or rather the Sound of it; its real Birth is as yet unfelt, and unfound in you. Your natural Complexion has a great deal of the animal Meekneſs and Softneſs of the *Lamb* and the *Dove,* your Blood and Spirit are of this Turn; and therefore a God all Love, and a Religion all Love, quite tranſport you; and you are ſo delighted with it, that you fancy you have nothing in you but this God and Religion of Love. But, my Friend, bear with me, if I tell you, that all this is only the *good Part* of the Spirit of

of this beſtial World in you, and may be in any unregenerate Man, that is of your Complexion. It is ſo far from being a genuine Fruit of divine Love, that if it be not well looked to, it may prove a real Hindrance of it, as it oftentimes does, by its appearing to be that which it is not.

You have quite forgot all that was ſaid in the Letter on the Spirit of Love, that it is a *Birth* in the Soul, that can only come forth in its proper Time and Place, and from its proper Cauſes. Now nothing that is a Birth can be taken in, or brought into the Soul by any notional Conception, or delightful Apprehenſion of it. You may love it as much as you pleaſe, think it the moſt charming Thing in the World, fancy every thing but Droſs and Dung in Compariſon of it, and yet have no more of its Birth in you, than the blind Man has of that Light, of which he has got a moſt charming Notion. His Blindneſs ſtill continues the ſame; he is at the ſame Diſtance from the Light, becauſe Light can only be had by a *Birth* of itſelf in ſeeing Eyes. It is thus with the Spirit of Love; it is no where, but where it riſes up as a Birth.

Euſebius.

Euſebius. But if I am got no farther than this, what Good have I from giving in ſo heartily to all that you have ſaid of this Doctrine? And to what End have you taken ſo much Pains to aſſert and eſtabliſh it?

Theophilus. Your Error lies in this; you confound two Things, which are entirely diſtinct from each other. You make no Difference betwixt the *Doctrine*, that only ſets forth the Nature, Excellence, and Neceſſity of the Spirit of Love, and the *Spirit* of *Love* itſelf; which yet are two Things ſo different, that you may be quite full of the former, and at the ſame Time quite empty of the latter. I have ſaid every Thing that I could, to ſhew you the Truth, Excellence, and Neceſſity of the Spirit of Love: It is of infinite Importance to you to be well eſtabliſhed in the Belief of this Doctrine. But all that I have ſaid of it, is only to induce and encourage you to buy it, at its own Price, and to give all that for it, which alone can purchaſe it. But if you think (as you plainly do) that you have got it, becauſe you are ſo highly pleaſed with that which you have heard of it, you only embrace the Shadow, inſtead

of

of the Subſtance, of that which you ought to have.

Euſebius. What is the Price that I muſt give for it?

Theophilus. You muſt give up all that you are, and all that you have from fallen *Adam*; for all that you are and have from him is that Life of Fleſh and Blood, which cannot enter into the Kingdom of God.

Adam after his fall had nothing that was good in him, nothing that could inherit an eternal Life in Heaven, but the *Bruiſer of the Serpent*, or the Seed of the Son of God that was reſerved, and treaſured up in his Soul. Every Thing elſe in Him was *devoted* to Death, that this *incorruptible Seed of the Word* might grow up into a new Name in Chriſt Jeſus.

All the Doctrine of God's *Reprobation* and *Election* relates wholly and ſolely to theſe two Things; *viz. the earthly beſtial* Nature from *Adam*, and the *incorruptible Seed* of the Word, or the *Immanuel* in every Man.

Nothing is *elected*, is *foreſeen, predeſtinated* or *called according to the Purpoſe of God, but this Seed of* the new Man, becauſe

cauſe the one eternal, unchangeable *Purpoſe* of God towards Man is only this, namely, that Man ſhould be a heavenly Image, or Son of God. And therefore nothing can be elected, or called *according to the Purpoſe* of God, but this Seed of an heavenly Birth, becauſe nothing elſe is able to anſwer, and fulfil the *Purpoſe* of God. But every Thing elſe that is in Man, his whole earthly beſtial Nature, is from Sin, and is *quite contrary* to God's Purpoſe in the Creation of Man.

On the other Hand, nothing is *reprobated, rejected,* or caſt out by God, but the *earthly Nature* which came from the Fall of *Adam.* This is the only *Veſſel of Wrath,* the Son of *Perdition,* that can have no Share in the Promiſes and Bleſſings of God.

Here you have the whole *unalterable* Ground of divine *Election* and *Reprobation*; it relates not to any particular Number of People, or Diviſion of Mankind, but ſolely to the two Natures that are, both of them, without Exception, in every Individual of Mankind. All that is earthly, ſerpentine, and deviliſh in every Man, is *reprobated* and *doomed* to Deſtruction; and the

heavenly Seed of the new Birth in every Man, is *That* which is *chosen, ordained* and *called* to eternal Life.

Election therefore and Reprobation, as respecting Salvation, equally relate to every Man in the World; because every Man, as such, has *That* in him, which *only* is elected, and that in him which only is reprobated, namely, the earthly Nature, and the heavenly Seed of the Word of God.

Now all this is evident, from the very Nature, of the Thing. As soon as you but suppose Man at his Fall to have a Power of Redemption, or Deliverance from the Evil of his fallen Nature, engrafted into him, you then have the *first unchangeable* Ground of Election and Reprobation; you are infallibly shewn what it is that God elects and reprobates, and the absolute Impossibility of any Thing else being reprobated by God, but that *fallen evil* Nature from which he is to be redeemed, or of any Thing else being elected by God, but that Seed of a new *Birth*, which is to bring forth his Redemption.

Here therefore you have a full Deliverance from all Perplexity upon this Matter, and

and may reſt yourſelf upon this great, comfortable, and moſt certain Truth, that *no other* Election or Reprobation, with Regard to *Salvation*, ever did, or can belong to any one individual Son of *Adam*, but that *very ſame* Election and Reprobation, which *both of them* happened to, and took Place in *Adam*'s individual Perſon. For all that which was in *Adam*, both as *fallen* and *redeemed*, muſt of all Neceſſity be in every Son of *Adam*; and no Man can poſſibly ſtand in any other Relation to God than *Adam* did, and therefore cannot have either more or leſs, or any other divine Election and Reprobation, than *Adam* had. For, from the Moment of Man's Redemption, which began at the Fall, when the *incorruptible Seed of the Word* was given into *Adam*, every Son of *Adam*, to the End of the World, muſt come into it, under one and the ſame Election and Reprobation with Regard to God. Becauſe the whole earthly Nature, from which Man was to be redeemed, and the Seed of the Word, by which he was to be redeemed, were both of them in every Man, one as certainly as the other.

Now this being the inward, eſſential State of every Man born into the World, having in himſelf all that is elected, and all that is reprobated by God, hence it is, that in order to publiſh the Truth and Certainty of ſuch Election and Reprobation, and the Truth and Certainty of that twofold Nature in Man, on which it is grounded, that the Spirit of God, in holy Scripture, repreſents this Matter to us by ſuch outward Figures, as are yet in themſelves not figurative, but real Proofs of it.

This is firſt of all done under the Figures of *Cain* and *Abel*, the two firſt Births from *Adam*, where the one is murdered by the other, hereby demonſtrating to us, by this Contrariety and Difference of theſe two firſt Births, the inward real State of the Father of them, namely, that the ſame twofold Nature was in him, that diſcovered itſelf in theſe two firſt Births from him.

The ſame Thing is, Age after Age, ſet forth in Variety of Figures, more eſpecially in *Iſhmael* and *Iſaac*, in *Eſau* and *Jacob*. And all this, only further to confirm and eſtabliſh this great Truth, *viz.* That ſuch Strife and Contrariety as appeared

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in the Sons of the ſame Father, were not only outward Repreſentations, but full Proofs of that inward Strife and Contrariety, which not only exiſted in their Fathers, but univerſally in every human Creature. For *Cain* and *Abel* had not come from *Adam*, but becauſe both their Natures were antecedently in him, and in the ſame State of Oppoſition and Contrariety to each other. And as *Cain* and *Abel* were no other than the genuine Effects of the twofold State which *Adam*, as *fallen* and *redeemed*, was then in, ſo every Man, deſcended from *Adam*, is in himſelf infallibly all that which *Adam* was, and has as certainly his own *Cain* and *Abel* within himſelf as *Adam* had. And from the Beginning to the End of the human Race, all that which came to paſs ſo remarkably in the Births of *Cain* and *Abel*, *Iſhmael* and *Iſaac*, *Eſau* and *Jacob*, all that ſame, ſome Way or other, more or leſs, comes to paſs in every Individual of Mankind. In one Man, his *own Abel* is murdered by his own *Cain*, and in another, his own *Jacob* overcomes his own *Eſau* that was born with him.

And all the Good, or the Evil that we bring forth in our Lives, is from nothing

elſe, but from the Strife of theſe *two Natures* within us, and their Victory over one another. Which Strife, no Son of *Adam* could ever have known any thing of, had not the free Grace and Mercy of God *choſen* and *called* all Mankind to a new Birth of Heaven within them, out of their corrupt and fallen Souls. No poſſible War, or Strife of Good againſt Evil, could be in fallen Man, but by his having from God a Seed of Life in him, *ordained* and *predeſtinated* to overcome his earthly Nature. For that which is put into him by God, as the Power of his Redemption, muſt be contrary to that from which he is to be redeemed.

And thus a War of Good againſt Evil, ſet up within us, by the free Grace and Mercy of God to us, is the greateſt of all Demonſtrations, that there is but one Election, and but one Reprobation, and that all that God rejects and reprobates, is nothing elſe but that *corrupt Nature* which every individual Man, *Abel* as well as *Cain* has in himſelf from *Adam*, as *fallen*; and, that all that God *elects*, *predeſtinates*, *calls*, *juſtifies*, and *glorifies*, is nothing elſe but that heavenly Seed, which very individual Man,

Man, *Pharoah* as well as *Moſes*, has in himſelf from *Adam*, *as redeemed*.

And thus you have an unerring Key to all that is ſaid in Scripture of the Election falling upon *Abel*, *Iſaac*, and *Jacob*, *&c.* and of the Reprobation falling upon *Cain*, *Iſhmael*, and *Eſau*; not becauſe God has Reſpect to Perſons, or that all Men did not ſtand before him in the ſame Covenant of Redemption; but the Scriptures ſpeak thus, that the true Nature of God's Election and Reprobation may thereby be made manifeſt to the World.

For the *earthly Nature*, which God only reprobates, having broke forth in Predominance in *Cain*, *Iſhmael*, and *Eſau*, they became proper Figures of that which God reprobates, and were uſed by God as ſuch. And the heavenly Seed, which is alone elected to eternal Glory, having broke forth in Predominance in *Abel*, *Iſaac*, *Jacob*, *&c.* they became proper Figures of that which God only elects, and were uſed by God as ſuch.

Nothing is here to be underſtood perſonally, or according to the Fleſh of theſe Perſons on either Side, but all that is ſaid of them, is only as they are Figures of

the earthly Nature, and heavenly Seed in every Man. For nothing is reprobated in *Cain*, but that very ſame which is reprobated in *Abel*, *viz.* the *earthly Nature*; nor is any thing elected in *Jacob*, but that very ſame which is equally elected in *Eſau*, *viz.* the *heavenly Seed*.

And now, Gentlemen, you may eaſily apprehend, *how* and *why* a God, in whoſe holy Deity no Spark of Wrath or Partiality can poſſibly ariſe, but who is from Eternity to Eternity only flowing forth in Love, Goodneſs, and Bleſſing to every Thing capable of it, could yet ſay of the *Children, before they were born, or had done either Good or Evil, Jacob have I loved, and Eſau have I hated.* It is becauſe *Eſau* ſignifies the earthly beſtial Nature, that came from Sin; and *Jacob* ſignifies the *incorruptible Seed of the Word*, that is to overcome *Eſau*, and change his Mortal into Immortality.

But now I ſtop, for you may perhaps think that I have here made a Digreſſion from our propoſed Subject.

Euſebius. A Digreſſion you may call it, if you pleaſe *Theophilus*, but it is ſuch a Digreſſion, as has entirely prevented my ever having one more anxious Thought about

about God's Decrees of Election and Reprobation.

The Matter ſtands now in open Day-Light, notwithſtanding that Thickneſs of learned Darkneſs, under which it has been hidden, from the Time of St. *Auſtin* to this Day. And now, Sir, proceed as you pleaſe, to lay open all my Defects, in the Spirit of Love; for I am earneſtly deſirous of being ſet right in ſo important a Matter.

Theogenes. Let me firſt obſerve to *Theophilus*, that I am afraid the Matter is much worſe with me, than it is with you. For though this Doctrine ſeems to have got all my Heart, as it is a Doctrine, yet I am continually thrown out of it in Practice, and find myſelf as daily under the Power of my old Tempers and Paſſions, as I was before I was ſo full of this Doctrine.

Theophilus. You are to know, my Friends, that every Kind of Virtue and Goodneſs may be brought into us by two different Ways. They may be taught us outwardly by Men, by Rules and Precepts; and they may be inwardly born in us, as the genuine Birth of our own renewed Spirit. In the former Way, as we learn them only from

from Men, by Rules and Documents of Inſtruction, they at beſt only change our outward Behaviour, and leave our Heart in its natural State, and only put our Paſſions under a forced Reſtraint, which will occaſionally break forth in ſpite of the dead Letter of Precept and Doctrine. Now, this Way of Learning and attaining Goodneſs, though thus imperfect, is yet abſolutely neceſſary, in the Nature of the Thing, and muſt firſt have its Time, and Place, and Work in us; yet it is only for a Time, as the *Law* was a Schoolmaſter to the *Goſpel*. We muſt firſt be Babes in Doctrine, as well as in Strength, before we can be Men. But of all this outward Inſtruction, whether from good Men, or the *Letter* of Scripture, it muſt be ſaid, as the Apoſtle ſays of the Law, *that it maketh nothing perfect*; and yet it is highly neceſſary in order to Perfection.

The true Perfection and Profitableneſs of the holy written Word of God is fully ſet forth by St. *Paul* to *Timothy*: *From a Child*, ſays he, *thou haſt known the Scriptures, which are able to make thee wiſe unto Salvation, which is by Faith in Chriſt Jeſus.* Now theſe Scriptures were the *Law and*

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the Prophets, for *Timothy* had known no other from his Youth. And as they, ſo all other Scriptures ſince, have no other Good or Benefit in them, but as they lead and direct us to a Salvation, that is not to be had in themſelves, but from Faith in Chriſt Jeſus. Their Teaching is only to teach us, where to ſeek and to find the Fountain and Source of all Light and Knowledge.

Of the Law, ſays the Apoſtle, *it was a Schoolmaſter to Chriſt:* Of the Prophets, he ſays the ſame, *Ye have*, ſays he, *a more ſure Word of Propheſy, whereunto you do well that ye take Heed, as unto a Light that ſhineth in a dark Place, until the Day dawn, and the Day-Star ariſeth in your Hearts.* The ſame Thing is to be affirmed of the Letter of the *New Teſtament*; it is but our Schoolmaſter unto Chriſt, a Light like that of Propheſy, to which we are to take great Heed, until Chriſt, as the Dawning of the Day, or the Day-Star, ariſes in our Hearts. Nor can the Thing poſſibly be otherwiſe; no Inſtruction that comes under the Form of Words can do more for us, than Sounds and Words can do; they can only direct us to ſomething that is better than themſelves, that can be

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the true Light, Life, Spirit, and Power of Holineſs in us.

Euſebius. I cannot deny what you ſay, and yet it ſeems to me to derogate from Scripture.

Theophilus. Would you then have me to ſay, that the *written Word* of God is that Word of God which liveth and abideth for ever; that Word, which is the Wiſdom and Power of God; that Word, which was with God, which was God, by whom all Things were made; that Word of God, which was made Fleſh for the Redemption of the World; that Word of God, of which we muſt be born again; that Word which lighteth every Man, that cometh into the World; that Word, which in Chriſt Jeſus is become Wiſdom, and Righteouſneſs, and Sanctification in us; would you have me ſay, that all this is to be underſtood of the *written Word* of God? But if this cannot poſſibly be, then all that I have ſaid is granted, namely, that Jeſus is alone *that Word* of God, that can be the Light, Life, and Salvation of fallen Man. Or how is it poſſible more to exalt the Letter of Scripture, than by owning it to be a true,

true, outward, verbal Direction to the one only true Light, and Salvation of Man.

Suppoſe you had been a true Diſciple of *John the Baptiſt*, whoſe only Office was to prepare the Way to Chriſt, how could you have more magnified his Office, or declared your Fidelity to him, than by going from his Teaching, to be taught by that Chriſt to whom he directed you? The *Baptiſt* was indeed a *burning and a ſhining Light*, and ſo are the holy Scriptures; *but he was not that Light, but was ſent to bear Witneſs of that Light. That was the true Light, which lighteth every Man, that cometh into the World.*

What a Folly would it be, to ſay that you had undervalued the Office and Character of *John the Baptiſt*, becauſe he was not allowed to be the Light itſelf, but only a true Witneſs of it, and Guide to it? Now if you can ſhew, that the written Word in the Bible can have any other, or higher Office, or Power, than ſuch a *miniſterial* one as the *Baptiſt* had, I am ready to hear you.

Euſebius. There is no Poſſibility of doing that.

Theophilus.

Theophilus. But if that is not poſſible to be done, then you are to come to the full Proof of this Point, *viz.* that there are two Ways of attaining Knowledge, Goodneſs, Virtue, *&c.* the one by the Miniſtry of outward, verbal Inſtruction, either by Men or Books, and the other by an inward Birth of divine Light, Goodneſs, and Virtue, in our own renewed Spirit; and that the former is only in order to the latter, and of no Benefit to us, but as it carries us farther than itſelf, to be united in Heart and Spirit with the Light, and Word, and Spirit of God. Juſt as the *Baptiſt* had been of no Benefit to his Diſciples, unleſs he had been their Guide from himſelf to Chriſt.

But to come now cloſer to our Subject in Hand.

From this twofold Light, or Teaching, there neceſſarily ariſes a twofold State of Virtue and Goodneſs. For ſuch as the Teacher, or Teaching is, ſuch is the State and Manner of the Goodneſs, that can be had from it. Every Effect muſt be according to the Cauſe that produces it. If you learn Virtue and Goodneſs only from outward Means, from Men, or Books,

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you may be virtuous and good according to *Time*, and *Place*, and outward *Forms*; you may do Works of Humility, Works of Love and Benevolence, uſe Times and Forms of Prayer; all this Virtue and Goodneſs is ſuitable to this Kind of Teaching, and may very well be had from it. But the *Spirit* of Prayer, the *Spirit* of Love, and the Spirit of Humility, or of any other Virtue, are only to be attained by the Operation of the Light and Spirit of God, not outwardly teaching, but inwardly bringing forth a new-born Spirit within us.

And now let me tell you both, that it is much to be feared that you as yet ſtand only under this outward Teaching; your good Works are only done under Obedience to ſuch Rules, Precepts, and Doctrines, as your Reaſon aſſents to, but are not the Fruits of a new-born Spirit within you. But till you are thus renewed in the Spirit of your Minds, your Virtues are only *taught Practices*, and grafted upon a corrupt Bottom. Every thing you do will be a Mixture of good and bad; your Humility will help you to Pride, your Charity to others will give Nouriſhment to your own Self-Love; and as your Prayers increaſe,

creaſe, ſo will the Opinion of your own Sanctity. Becauſe, till the Heart is purified to the Bottom, and has felt the Axe at the Root of its Evil (which cannot be done by outward Inſtruction) every Thing that proceeds from it partakes of its Impurity and Corruption.

Now that *Theogenes* is only under the Law, or outward Inſtruction, is too plain from the Complaint that he made of himſelf. For notwithſtanding his Progreſs in the Doctrine of Love, he finds all the Paſſions of his corrupt Nature ſtill alive in him, and himſelf only altered in Doctrine and Opinion.

The ſame may be well ſuſpected of you, *Euſebius*, who are ſo miſtaken in the Spirit of Love, that you fancy yourſelf to be wholly poſſeſſed of it, from no other Ground, but becauſe you embrace it, as it were, with open Arms, and think of nothing but living under the Power of it. Whereas, if the Spirit of Love was really born in you from its own Seed, you would account for its Birth, and Power in you, in quite another Manner than you have here done; you would have known the Price that you had paid for it,

it, and how many Deaths you had ſuffered, before the Spirit of Love came to Life in you.

Euſebius. But ſurely, Sir, imperfect as our Virtues are, we may yet, I hope, be truly ſaid to be in a State of Grace; and if ſo, we are under ſomething more than mere outward Inſtruction. Beſides, you very well know, that it is a Principle with both of us, to expect all our Goodneſs from the Spirit of God dwelling and working in us. We live in Faith and Hope of the divine Operation; and therefore I muſt needs ſay, that your Cenſure upon us ſeems to be more ſevere than juſt.

Theophilus. Dear *Euſebius*, I cenſure neither of you, nor have I ſaid one Word by Way of Accuſation. So far from it, that I love and approve the State you are both in. It is good and happy for *Theogenes*, that he feels and confeſſes, that his natural Tempers are not yet ſubdued by Doctrine and Precept. It is good and happy for you alſo, that you are ſo highly delighted with the *Doctrine* of Love, for by this means each of you have your true

Preparation for farther Advancement. And though your State has this Difference, yet the ſame Error was common to both of you. You both of you thought, you had as much of the Spirit of Love as you could, or ought to have; and therefore *Theogenes* wondered he had no more Benefit from it; and you wondered that I ſhould deſire to lead you farther into it. And therefore, to deliver you from this Error, I have deſired this Conference upon the practical Ground of the Spirit of Love, that you may neither of you loſe the Benefit of that good State in which you ſtand.

Euſebius. Pray therefore proceed as you pleaſe. For we have nothing ſo much at Heart, as to have the Truth and Purity of this divine Love brought forth in us. For as it is the higheſt Perfection that I adore in God, ſo I can neither wiſh nor deſire any Thing for myſelf but to be totally governed by it. I could as willingly conſent to loſe all my Being, as to find the Power of Love loſt in my Soul. Neither Doctrine, nor Myſtery, nor Precept, has any Delight for me, but as it calls forth the Birth, and Growth, and Exerciſe of

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that Spirit, which does all that it does, towards God and Man, under the one Law of Love. Whatever therefore you can ſay to me, either to encreaſe the Power, manifeſt the Defects, or remove the Impediments of divine Love in my Soul, will be heartily welcome to me.

Theophilus. I apprehend that you do not yet know what divine Love is in itſelf, nor what is its *Nature* and *Power* in the Soul of Man. For divine Love is *perfect Peace* and Joy, it is a *Freedom* from all Diſquiet, it is all *Content*, and mere *Happineſs*; and makes every Thing to rejoice in itſelf. Love is the Chriſt of God; wherever it comes, it comes as the Bleſſing and Happineſs of every natural Life, as the Reſtorer of every loſt Perfection, a Redeemer from all Evil, a Fulfiller of all Righteouſneſs, and a Peace of God which paſſeth all Underſtanding. Through all the Univerſe of Things, nothing is *uneaſy*, *unſatisfied*, or *reſtleſs*, but becauſe it is not governed by Love, or becauſe its Nature has not reached or attained the *full Birth* of the Spirit of Love. For when that is done, every Hunger is ſatisfied, and all complaining, murmuring, accuſing, reſenting,

ſenting, revenging, and ſtriving, are as totally ſuppreſſed and overcome, as the Coldneſs, Thickneſs, and Horror of Darkneſs are ſuppreſſed and overcome by the breaking forth of the Light. If you aſk, Why the Spirit of Love cannot be *diſpleaſed*, cannot be *diſappointed*, cannot *complain*, *accuſe*, *reſent* or *murmur*? It is becauſe divine Love deſires nothing but itſelf; it is its own Good, it has all when it has itſelf, becauſe nothing is good but itſelf, and its own working; for Love is God, and he that dwelleth in God, dwelleth in Love. Tell me now, *Euſebius*, are you thus bleſſed in the Spirit of Love?

Euſebius. Would you have me tell you, that I am an Angel, and without the Infirmities of human Fleſh and Blood?

Theophilus. No: But I would have you judge of your State of Love by theſe angelical Tempers, and not by any Fervour or Heat that you find in yourſelf. For juſt ſo much, and ſo far as you are freed from the *Folly* of all earthly Affections, from all Diſquiet, Trouble, and Complaint about this, or that, juſt ſo much, and ſo far is the Spirit of Love come to Life in you. For divine Love is a new Life, and

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new Nature, and introduces you into a new World; it puts an End to all your former Opinions, Notions and Tempers, it opens new Senſes in you, and makes you ſee high to be low, and low to be high; Wiſdom to be Fooliſhneſs, and Fooliſhneſs Wiſdom; it makes Proſperity and Adverſity, Praiſe and Diſpraiſe, to be equally nothing. *When I was a Child*, ſays the Apoſtle, *I thought as a Child, I ſpoke as a Child; but when I became a Man, I put away childiſh Things.* Whilſt Man is under the Power of Nature, governed only by worldly Wiſdom, his Life (however old he may be) is quite childiſh; every Thing about him only awakens childiſh Thoughts, and Purſuits in him; all that he ſees and hears, all that he deſires or fears, likes or diſlikes, that which he gets, and that which he loſes, that which he has, and that which he has not, ſerve only to carry him from this Fiction of Evil, to that Fiction of Good, from one Vanity of Peace, to another Vanity of Trouble. But when divine Love is born in the Soul, all childiſh Images of Good and Evil are done away, and all the *Senſibility* of them is loſt, as

the Stars loſe their *Viſibility* when the Sun is riſen.

Theogenes. That this is the true Power of the Spirit of divine Love, I am fully convinced from my own Uneaſineſs at finding, that my natural Tempers are not overcome by it. For whence could I have this Trouble, but becauſe that little Dawning that I have of the Spirit of Love in me, makes juſt Demands to be the one Light, Breath, and Power of my Life, and to have all that is within me overcome and governed by it. And therefore I find, I muſt either ſilence this ſmall Voice of new-riſen Love within me, or have no Reſt from Complaints and Self-condemnation, till my whole Nature is brought into Subjection to it.

Theophilus. Moſt rightly judged, *Theogenes.* And now we are fairly brought to the one great *practical Point*, on which all our Proficiency in the Spirit of Love entirely depends, namely, *that all that we are, and all that we have from Adam, as fallen*, muſt be given up, abſolutely denied and reſiſted, if the Birth of divine Love is to be brought forth in us. For all that we are by *Nature* is in full Contrariety

riety to this divine Love, nor can it be otherwiſe; a Death to itſelf is its only Cure, and nothing elſe can make it ſubſervient to Good; juſt as Darkneſs cannot be altered, or made better in itſelf, or tranſmuted into Light, it can only be ſubſervient to the Light, by being *loſt* in it, and *ſwallowed* up by it.

Now this was the firſt State of Man; all natural Properties of his creaturely Life, were hid in God, united in God, and glorified by the Life of God manifeſted in them, juſt as the Nature and Qualities of Darkneſs are loſt and hid, when enlightened and glorified by the Light. But when Man fell from, or died to the divine Life, all the natural Properties of his creaturely Life, having loſt their Union in and with God, broke forth in their own natural Diviſion, Contrariety, and War againſt one another, juſt as the Darkneſs, when it has loſt the Light, muſt ſhow forth its own Coldneſs, Horror, and other uncomfortable Qualities. And as Darkneſs, though in the *utmoſt Contrariety* to Light, is yet abſolutely neceſſary to it, and without which no *Manifeſtation* or *Viſibility* of Light could poſſibly be, ſo it

is with the natural Properties of the creaturely Life, they are in themſelves all Contrariety to the divine Life, and yet the divine Life cannot be communicated, but in them and by them.

Euſebius. I never read, or heard of the Darkneſs being neceſſary to Light: It has been generally conſidered as a *negative* Thing, that was nothing in itſelf, and only ſignified an *Abſence* of Light. But your Doctrine not only ſuppoſes Darkneſs to be ſomething *poſitive*, that has a Srength and Subſtantiality in itſelf, but alſo to be *antecedent* to the Light, becauſe *neceſſary* to bring it into Manifeſtation. I am almoſt afraid to hear more of this Doctrine: It ſounds harſh to my Ears.

Theophilus. Do not be frighted, *Euſebius*. I will lead you into no Doctrine, but what is ſtrictly conformable to the Letter of Scripture, and the moſt orthodox Piety. The Scripture ſays, *God is Light, and in Him is no Darkneſs at all*; therefore the Scripture affirms Light to be *ſuperior*, abſolutely *ſeparate* from, and eternally *antecedent* to Darkneſs; and ſo do I. In this Scripture you have a noble and true Account of Light, what it is, where

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it is, and was, and always must be. It can never change its State or Place, be altered in itself, be any where, or in another Manner, than as it was, and will be, from Eternity to Eternity. When God said *Let there be Light, and there was Light,* no Change happened to eternal Light itself, nor did any Light then begin to be; but the Darkness of this World then only *began* to receive a Power, or Operation of the eternal Light upon it, which it had not before; or Eternity then began to open *some Resemblance* of its own Glory in the dark Elements, and Shadows of Time. And thus it is, that I assert the *Priority* and *Glory* of Light, and put all Darkness under its Feet, as impossible to be any Thing else but its Footstool.

Eusebius. I am quite delighted with this. But tell me now, how it is that Light can only be manifested in, and by Darkness.

Theophilus. The Scripture says that *God dwelleth in the Light, to which no Man can approach:* Therefore the Scripture teaches, that Light in itself is, and must be *invisible* to Man; that it cannot be approached, or made manifest to him, but

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in and by *ſomething* that is not Light. And this is all that I ſaid, and the very ſame Thing that I ſaid, when I affirmed, that Light cannot be manifeſted, or have any *Viſibility* to created Eyes, but in and through and by the Darkneſs.

Light, as it is in itſelf, is only in the *Supernatural* Deity; and that is the Reaſon, why no Man, or any created Being, can approach to it, or have any Senſibility of it, as it is in itſelf. And yet no Light can come into this World, but that in which God dwelt before any World was created. No Light can be in Time, but that which was the Light of Eternity. If therefore the *Supernatural* Light is to manifeſt *ſomething* of its incomprehenſible Glory, and make itſelf, in *ſome Degree*, ſenſible and viſible to the Creature, this ſupernatural Light muſt enter into *Nature*, it muſt put on *Materiality*. Now Darkneſs is the *one only Materiality* of Light, in and through which it can become the Object of creaturely Eyes; and till there is Darkneſs, there is no poſſible Medium, or Power, through which the *Supernatural* Light can manifeſt *ſomething* of itſelf, or have *any* of

of its Glory visible to created Eyes. And the Reason why Darkness can only be the *Materiality* of Light, is this, it is because Darkness is the *one only Ground* of all Nature, and of all Materiality, whether in Heaven or on Earth. And therefore every Thing that is creaturely in Nature, that has any Form, Figure, or Substance, from the highest Angel in Heaven to the lowest Thing upon Earth, has all that it has of Figure, Form, or Substantiality, only and solely from Darkness. Look at the glittering Glory of the *Diamond*, and then you see the *one Medium*, through which the Glory of the incomprehensible Light can make *some* Discovery or Manifestation of itself. It matters, not, whether you consider Heaven or Earth, eternal or temporal Nature, nothing in either State can be capable of visible Glory, Brightness, or Illumination, but that which stands in the State of the Diamond, and has its *own Thickness* of Darkness. And if the Universe of eternal and temporal Nature is every where Light, it is because it has Darkness every where for its Dwelling-Place. Light, you know, is by variety of modern Experiments declared to be *material*; the

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Experiments are not to be disputed. And yet all these Experiments are only so many Proofs, not of the *Materiality* of Light, but of our Doctrine, *viz.* that *Materiality* is always along with *visible* Light, and also that Light can only open, and display something of itself, in and by Darkness, as its Body of Manifestation and Visibility. But Light cannot possibly be material, because *all Materiality*, as such, be it what and where it will, is nothing else but so much Darkness. And therefore to suppose Light to be material, is the same Absurdity, as to suppose it to be Darkness; for so much Materiality is so much Darkness; and it is impossible to be otherwise. Again, All *Matter* has but one Nature; it admits of neither more nor less, but wherever it is, all that is material is equally there. If therefore Light was material, all the Materiality in the World must be Light, and equally so. For no Materiality could be Light, unless Light was essential to Matter, as such, no more than any Materiality could be extended, unless Extension was essential to Matter, as such.

Eusebius.

Euſebius. What is it then, that you underſtand by the Materiality of Light.

Theophilus. No more than I underſtand by the Materiality of the *Wiſdom*, *Mercy*, and *Goodneſs* of God, when they are made inteligible and credible to me, by the Materiality of *Paper*, and *Ink*, *&c.* For Light is as *diſtinct* from, and *ſuperior* to all *that Materiality*, in and by which it gives forth *ſome Viſibility* of itſelf, as the Wiſdom, Mercy, and Goodneſs of God, are diſtinct from, and ſuperior to all that *written Materiality*, in and through which they are made in ſome Degree intelligible, and credible to human Minds.

The incomprehenſible Deity can make no *outward Revelation* of his Will, Wiſdom, and Goodneſs, but by *articulate Sounds*, *Voices*, or *Letters* written on Tables of Stone, or ſuch like Materiality. Juſt ſo, the viſible, inacceſſible, ſupernatural Light can make no *outward Viſibility* of itſelf, but through ſuch Darkneſs of Materiality, as is capable of receiving its Illumination. But as the divine Will, Wiſdom, and Goodneſs, when making outward Revelation of themſelves, by the Materiality of Things, are not therefore material,

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ſo neither is the Light material, when it outwardly reveals ſomething of its inviſible incomprehenſible Splendor and Glory, by and through the Materiality of Darkneſs.

All Light then, that is *natural*, and *viſible* to the Creature, whether in Heaven, or on Earth, is nothing elſe but ſo much Darkneſs *illuminated*; and that, which is called the Materiality of Light, is only the Materiality of Darkneſs, in which the Light incorporates itſelf.

For Light can be only that *ſame viſible* unapproachable Thing, which it always was in God, from all Eternity. And that which is called the Difference of Light, is only the Difference of that, *Darkneſs*, through which the Light gives forth *different Manifeſtations* of itſelf. It is the ſame, whether it illuminates the Air, Water, a Diamond, or any other Materiality of Darkneſs. It has no more Materiality in itſelf, when it enlightens the *Earth*, than when it enlightens the Mind of an Angel, when it gives *Colour* to Bodies, than when it gives *Underſtanding* to Spirits.

Sight and Viſibility is but *one Power* of Light, but Light is *all Power*, it is *Life*; and

and every joyful *Senſibility* of Life is from it. *In Him*, ſays the Apoſtle, *was Light, and the Light was the Life of Men.* Light is all Things, and Nothing. It is *Nothing*, becauſe it is *ſupernatural*; it is all Things, becauſe every good Power and Perfection of every Thing is from it. No Joy, or Rejoicing in any Creature, but from the Power and Joy of Light. No Meekneſs, Benevolence, or Goodneſs, in Angel, Man, or any Creature, but where Light is the Lord of its Life. Life itſelf begins no ſooner, riſes no higher, has no other Glory, than as the Light begins it, and leads it on. Sounds have no Softneſs, Flowers and Gums have no Sweetneſs, Plants and Fruits have no Growth, but as the Myſtery of Light opens itſelf in them.

Whatever is delightful and raviſhing, ſublime and glorious, in *Spirits*, *Minds*, or *Bodies*, either in Heaven, or on Earth, is from the Power of the *ſupernatural* Light opening its endleſs Wonders in them. *Hell* has no Miſery, Horror or Diſtraction, but becauſe it has *no Communication* with the ſupernatural Light. And did not the ſupernatural Light ſtream forth its Bleſſings into this World, through the *Materiality* of the Sun,

Sun, all outward Nature would be full of the Horror of Hell.

And hence are all the Myſteries and Wonders of Light, in this material Syſtem, ſo aſtoniſhingly great and unſearchable; it is becauſe the *natural Light* of this World is nothing elſe but the Power and Myſtery of the *ſupernatural Light*, breaking forth, and opening itſelf, according to its Omnipotence, in all the various Forms of elementary Darkneſs which conſtitute this temporary World.

Theogenes. I could willingly hear you, *Theophilus*, on this Subject till Midnight, though it ſeems to lead us away from our propoſed Subject.

Theophilus. Not ſo far out of the Way, *Theogenes*, as you may imagine; for Darkneſs and Light are the *two Natures* that are in every Man, and do all that is done in him.

The Scriptures, you know, make only this Diviſion, the Works of Darkneſs are Sin, and they who walk in the Light are the Children of God. Therefore Light and Darkneſs do every Thing, whether good or evil, that is done in Man.

Theogenes.

Theogenes. What is this Darkneſs in itſelf, or where is it?

Theophilus. It is every where, where there is *Nature* and *Creature*. For all Nature, and all that is *natural* in the Creature, is in itſelf nothing elſe but Darkneſs, whether it be in Soul or Body, in Heaven or on Earth. And therefore when the Angels (though in Heaven) had loſt the *ſupernatural Light*, they became impriſoned in the Chains of their *own natural* Darkneſs. If you aſk, Why Nature muſt be Darkneſs? It is becauſe Nature is not God, and therefore can have no Light as it is Nature. For God and *Light* are as *inſeparable*, as God and *Unity* are inſeparable. Every Thing therefore that is not God, is and can be nothing elſe in itſelf but *Darkneſs*; and can do nothing but in, and under, and according to the *Nature* and *Powers* of Darkneſs.

Theogenes. What are the Powers of Darkneſs?

Theophilus. The Powers of Darkneſs are the Workings of Nature or Self: For *Nature*, *Darkneſs*, and *Self*, are but three different Expreſſions for one and the ſame Thing.

Now every evil, wicked, wrathful, impure, unjuſt Thought, Temper, Paſſion, or Imagination, that ever ſtirred or moved in any Creature, every Miſery, Diſcontent, Diſtreſs, Rage, Horror, and Torment, that ever plagued the Life of fallen Man or Angel, are the *very Things* that you are to underſtand by the *Powers* or Workings of Darkneſs, Nature, or Self. For nothing is evil, wicked, or tormenting, but that which Nature or Self does.

Theogenes. But if Nature is thus the *Seat* and *Source* of all Evil, if every Thing that is bad is in it and from it, how can ſuch a Nature be brought forth by a God who is all Goodneſs?

Theophilus. Nature has *all* Evil, and *no* Evil in itſelf. Nature, as it comes forth from God, is Darkneſs without any Evil of Darkneſs in it; for it is not Darkneſs without, or *ſeparate* from Light, nor could it ever have been known to have any *Quality* of Darkneſs in it, had it not loſt that State of Light in which it came forth from God, only as a Manifeſtation of the Goodneſs, Virtues, and Glories of Light. *Again*, It is Nature, *viz.* a *Strife* and *Contrariety* of Properties, for this only End, that

that the *ſupernatural Good* might thereby come into *Senſibility*, be known, found and felt, by its taking *all the Evil* of Strife and Contrariety from them, and becoming the *Union, Peace, and Joy* of them all. Nor could the *Evil* of Strife, and Contrariety of Will, ever have had a Name in all the Univerſe of Nature and Creature, had it all continued in *that State* in which it came forth from God. Laſtly, It is *Self, viz.* an *own Life*, that ſo, through ſuch an *own Life*, the univerſal incomprehenſible Goodneſs, Happineſs, and Perfections of the Deity, might be poſſeſſed as Properties and Qualities of *an own Life* in creaturely finite Beings.

And thus, all that is called *Nature, Darkneſs*, or *Self*, has not only *no Evil* in it, but is the only true Ground of all poſſible Good.

But when the intelligent Creature turns from Good to *Self*, or Nature, he acts *unnaturally*, he turns from all that which makes Nature to be *good*; he finds Nature only as it is in *itſelf*, and *without* God. And then it is, that Nature, or Self, has all Evil in it. Nothing is to be had from it, or found in it, but the Work and

Working of every Kind of Evil, Baſeneſs, Miſery, and Torment, and the utmoſt Contrariety to God and all Goodneſs. And thus alſo you ſee the Plainneſs and Certainty of our Aſſertion, that Nature or Self has all Evil, and no Evil in it.

Theogenes. I plainly enough perceive, that *Nature* or *Self* without God manifeſted in it, is all Evil and Miſery. But I would, if I could, more perfectly underſtand the preciſe Nature of *Self*, or what it is that makes it to be ſo full of Evil and Miſery.

Theophilus. Covetouſneſs, Envy, Pride, and Wrath, are the four Elements of *Self*, or *Nature*, or *Hell*, all of them inſeparable from it. And the Reaſon why it muſt be thus, and cannot be otherwiſe, is becauſe the *natural Life* of the Creature is brought forth for the Participation of ſome *high ſupernatural* Good in the Creator. But it could have no *Fitneſs*, or poſſible *Capacity* to receive ſuch Good, unleſs it was in itſelf both an Extremity of *Want*, and an Extremity of *Deſire* of ſome high Good. When therefore this *natural Life* is deprived of, or fallen from God, it can be nothing elſe in itſelf but an Extremity of *Want*,

Want, continually *desiring*, and an Extremity of *Desire*, continually wanting. And hence it is, that its whole Life can be nothing else but a Plague and Torment of Covetousness, Envy, Pride, and Wrath, all which is precisely *Nature*, *Self*, or *Hell*.

Now Covetousness, Pride, and Envy, are not three different Things, but only three different Names for the restless Workings of *one* and the *same Will* or Desire, which, as it differently torments itself, takes these different Names; for nothing is in any of them, but the working of a *restless Desire*; and all this because the natural Life of the Creature can do nothing else but work as a Desire. And therefore, when *fallen* from God, its *three first* Births, which are quite inseparable from it, are Covetousness, Envy, and Pride: It must *covet* because it is a Desire proceeding from *Want*; it must *envy*, because it is a Desire turned to *Self*; it must *assume* and *arrogate*, because it is a Desire founded on a real Want of *Exaltation*, or a higher State.

Now *Wrath*, which is a *fourth Birth* from these three, can have no Existence, till some or all of these three are *contra-*

dicted, or have ſomething done to them that is *contrary* to their Will; and then it is that *Wrath* is neceſſarily born, and not till then.

And thus you ſee, in the higheſt Degree of Certainty, what *Nature* or *Self* is, as to its eſſential conſtituent Parts. It is the *three* forementioned *inſeparable Properties* of a Deſire thrown into a *fourth* of Wrath, that can never ceaſe, becauſe their Will can never be gratified. For theſe four Properties generate one another, and therefore generate their own Torment. They have no outward Cauſe, nor any inward Power of altering themſelves. And therefore all *Self*, or *Nature*, muſt be in this State, till ſome *ſupernatural Good* comes into it, or gets a Birth in it. And therefore every Pain or Diſorder, in the Mind or Body of any intelligent Creature, is an undeniable Proof that it is in a fallen State, and has loſt that *ſupernatural Good* for which it was created. So certain a Truth is the fallen State of all Mankind. And here lies the abſolute indiſpenſible Neceſſity of the one Chriſtian Redemption. Till fallen Man is born again from above, till ſuch a *ſupernatural Birth* is brought forth in him,

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by the eternal *Word* and *Spirit* of God, he can have no poſſible Eſcape or Deliverance from theſe four Elements of *Self* or *Hell*.

Whilſt Man indeed lives among the Vanities of Time, his Covetouſneſs, Envy, Pride, and Wrath, may be in a tolerable State, may help him to a Mixture of Peace and Trouble; they may have at Times their Gratifications, as well as their Torments. But when Death has put an End to the Vanity of all earthly Cheats, the Soul that is not born again of the *ſupernatural Word* and *Spirit* of God, muſt find itſelf unavoidably devoured, or ſhut up in its own, inſatiable, unchangeable, ſelf-tormenting Covetouſneſs, Envy, Pride, and Wrath. Oh! *Theogenes*, that I had Power from God to take thoſe dreadful Scales from the Eyes of every *Deiſt*, which hinder him from ſeeing and feeling the infinite Importance of this moſt certain Truth!

Theogenes. God give a Bleſſing, *Theophilus*, to your good Prayer. And then let me tell you, that you have quite ſatisfied my Queſtion about the Nature *of Self*. I ſhall never forget it, nor can I ever

poſſibly have any Doubt of the Truth of it.

Theophilus. Let me however go a little deeper in the Matter. All Life, and all Senſibility of Life, is a *Deſire*; and nothing can feel or find itſelf to exiſt, but as it finds itſelf to *have* and *be* a Deſire; and therefore all Nature is a *Deſire*; and all that Nature does, or works, is done by the *Working* of Deſire. And this is the Reaſon why all Nature, and the natural Life of every Creature, is a State of *Want*, and therefore muſt be a State of Miſery and Self-Torment, ſo long as it is *mere Nature*, or left to itſelf. For every Deſire, as *ſuch*, is and muſt be made up of *Contrariety*, as is ſufficiently ſhewn elſewhere *. And its eſſential Contrariety, which it has in itſelf, is the one *only poſſible* Beginning, or Ground of its Senſibility. For nothing can be *felt*, but becauſe of its Contrariety to *that* which feels. And therefore no creaturely Deſire can be brought into Exiſtence, or have any poſſible Senſibility of itſelf, but becauſe *Deſire*, as ſuch, is un-

* Way to divine Knowledge, p. 199, *&c.* Spirit of Love, p. 34. *&c.*

avoidably

avoidably made up of *that Contrariety*, from whence comes all *Feeling*, and the Capacity of being *felt*.

Again, All natural Life is nothing elſe but a mere Deſire founded in *Want*; now *Want* is contrary to *Deſire*; and, therefore every natural Life, *as ſuch*, is in a State of *Contrariety* and *Torment* to iſelf. It can do nothing but work in, and feel its own Contrariety, and ſo be its own unavoidable inceſſant Tormentor.

Hence we may plainly ſee, that God's bringing a ſenſible Creature into Exiſtence is his bringing the *Power* of *Deſire* into a *creaturely State*; and the Power and Extent of its own working Deſire is the *Bounds* or *Limits* of its own creaturely Nature. And therefore every intelligent Creature of whatever Rank in the Creation, is and can be nothing elſe in its creaturely or natural State, but a State of *Want*; and the *higher* its natural State is ſuppoſed to be, the higher is its Want, and the greater its Torment, if left only in its *natural* State. And this is the Reaſon of the exceſſive Miſery and Depravity of the fallen Angels.

Now the *Contrariety* that is in *Deſire*, and muſt be in it, becauſe it is a Deſire,

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and the only Ground of all Senſibility, is plainly ſhewn you by the moſt undeniable Appearance in outward or material Nature. All that is done in outward Nature is done by the working of *Attraction*. And all Attraction is nothing elſe but an *inſeparable* Combination, and *inceſſant* Working of *three contrary Properties*, or Laws of Motion. It draws, it reſiſts its own Drawing; and from this Drawing and Reſiſting, which are neceſſarily *equal* to one another, it becomes an orbicular, or *whirling* Motion, and yet draws and reſiſts juſt as it did before.

Now this *threefold* Contrariety in the Motions, or Properties of Attraction, by which all the Elements of this material World are held and governed, and made to bring forth all the Wonders in all Kinds of animate and inanimate Things, this *Contrariety*, being the only poſſible *Ground* of all material Nature, is a full Demonſtration, (1.) That *Contrariety* is the one only poſſible Ground of Nature and all natural Life, whether it be eternal or temporal, ſpiritual or material. (2.) That no *other Contrariety* is, or can be in the Properties or Laws of Attraction in this

this material Nature, but *that one* and the *ſame* Contrariety, which was from Eternity in ſpiritual Nature, is inſeparable from it, and can be no where but in it. For time can only partake of Eternity, it can have nothing in it but the Working of Eternity nor be any Thing but what it is by the *Working* of Eternity in it, It can have nothing that is its own, or peculiar to it, but its *tranſitory* State, and Form, and Nature. It is a mere *Accident*, has only an *occaſional* Exiſtence, and whatever is ſeen, or done in it, is only ſo much of the *Working* of Eternity ſeen and done in it.

For Attraction, in the material World, has not only nothing material in it, but is impoſſible to be *communicated* to Matter; or rather Matter has no *poſſible Capacity* to receive Attraction. It can no more *receive* or *obey* the Laws of Attraction, that it can *make* Laws for Angels. It is as incapable of moving, or ſtirring itſelf, as it is of making Syllogiſms. For Matter is, in itſelf, only Death, Darkneſs, and Inactivity, and is as utterly incapable of moving itſelf, as it is of illuminating or creating itſelf; nothing can be done in it, and by it, but

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that which is done by *ſomething* that is not material.

Therefore, that which is called the Attraction of Materiality is in itſelf nothing elſe but the Working of the *ſpiritual Properties* of Deſire, which has in itſelf thoſe *very three* inſeparable Contrarieties, which make the three Contrarieties, in the Motions of Attraction. Material Nature, being an *accidental, temporary, tranſitory* Out-Birth from eternal Nature, and having no Power of exiſting, but *under* it, and in Dependance upon it, the ſpiritual Properties of eternal Nature do, as it were, *materialize* themſelves for a Time, in their temporary Out-birth, and *force* Matter to work as they work, and to have the *ſame contradictory* Motion in it, which are eſſential to eternal Nature.

And thus the three inſeparable contrary Motions of Matter, are in the ſame Manner, and for the ſame Reaſon, a true Ground of a material Nature in Time, as the three inſeparable, contrary, contradictory Workings of *Deſire*, are a true Ground of a *ſpiritual Nature* in Eternity. And you are to obſerve, that all that is done in *Matter* and *Time*, is done by the *ſame Agents*,

Agents, or ſpiritual Properties, which do all that is *naturally* done in Eternity, in Heaven or in Hell. For nothing is the Ground of Happineſs and Glory in Heaven, nothing is the Ground of Miſery, Woe, and Diſtraction in Hell, but the Working of the *ſame contrary Properties* of Deſire, which work Contrariety in the Attraction of Matter, and bring forth all the Changes of Life and Death in this material Syſtem. They are unchangeable in their Nature, and are every where the ſame; they are as ſpiritual in Hell, and on Earth, as they are in Heaven. Conſidered as in themſelves, they are every where equally good, and equally bad; becauſe they are every where equally the *Ground*, and *only* the Ground, for either Happineſs or Miſery. No poſſible Happineſs, or Senſibility of Joy for any Creature, but where theſe *contrary* Properties work; nor any Poſſibility of Miſery but from them.

Now *Attraction*, acting according to its three invariable inſeparable Contrarieties of Motion, ſtands in this material Nature, exactly in the *ſame Place*, and for the ſame *End*, and doing the *ſame Office*, as the three firſt Properties of *Deſire* do in

eterna

eternal or ſpiritual Nature. For they can be, or do nothing with Regard to Earth and Time, but *that ſame* which they are, and do in Heaven and Eternity.

In eternal Nature, the three contrary Properties of Deſire, anſwering exactly to the three contrary Motions of material Attraction are in themſelves only *Reſiſtance*, *Rage*, and *Darkneſs*, and can be nothing elſe till the *ſupernatural* Deity kindles its Fire of *Light* and *Love* in them; and then all their raging Contrarieties are changed into never-ceaſing Senſibilities of Unity, Joy, and Happineſs.

Juſt ſo, in this material Syſtem, ſuppoſe there to be nothing in it but the *contrary Motions* of Attraction, it could be nothing elſe but Rage againſt Rage in the Horror of Darkneſs.

But when the *ſame ſupernatural Light*, which turns the *firſt fighting* Properties of Nature into a Kingdom of Heaven, gives forth *ſomething* of its Goodneſs into this World, through the kindled Body of the Sun, then all the fighting contradictory Motions of Attraction, ſerve only to bring new Joys into the World, and open every Life, and every Bleſſing of Life, that can have

have Birth in a Syſtem of tranſitory Matter.

Theogenes. Oh *Theophilus*, you quite ſurpriſe me, by thus ſhewing me, with ſo much Certainty, how the Powers of Eternity work in the Things of Time. Nothing is done on Earth, but by the unchangeable Workings of the ſame Spiritual Powers, which work after the ſame Manner both in Heaven and in Hell. I now ſufficiently ſee how Man ſtands in the midſt of Heaven and Hell, under an abſolute Neceſſity of belonging wholly to the one, or wholly to the other, as ſoon as this Cover of Materiality is taken off from him.

For *Matter* is his only Wall of Partition between them, he is equally nigh to both of them; and as Light and Love make all the Difference there is between Heaven and Hell, ſo nothing but a Birth of Light and Love in the Properties of his Soul, can poſſibly keep Hell out of it, or bring Heaven into it.

I now alſo ſee the full Truth and Certainty of what you ſaid of the *Nature* and *Power* of divine Love, *viz.* " that it is perfect Peace and Joy, a Freedom from all Diſquiet, making every Thing to rejoice in

in itſelf; that it is the Chriſt of God, and wherever it comes, it comes as the Bleſſing and Happineſs of every natural Life; as the Reſtorer of every loſt Perfection; a Redeemer from all Evil; a Fulfiller of all Righteouſneſs; and a Peace of God, which paſſes all Underſtanding." So that I am now, a thouſand Times more than ever, athirſt after the Spirit of Love. I am willing to ſell all, and buy it; its Bleſſing is ſo great, and the Want of it ſo dreadful a State, that I am even afraid of lying down in my Bed, till every working Power of my Soul is given up to it, wholly poſſeſſed and governed by it.

Theophilus. You have Reaſon for all that you ſay, *Theogenes*; for were we truly affected with Things, as they are our real Good, or real Evil, we ſhould be much more afraid of having the *Serpents* of Covetouſneſs, Envy, Pride, and Wrath, well nouriſhed and kept alive within us, than of being ſhut up in a Peſt-houſe, or caſt into a Dungeon of venemous Beaſts. On the other Hand, we ſhould look upon the lofty Eloquence, and proud Virture of a *Cicero*, but as the Bleſſing of Storm and Tempeſt, when compared with the heavenly Tranquility

quillity of that meek and lowly Heart, to which our Redeemer has called us.

I ſaid the *Serpents* of Covetouſneſs, Envy, Pride, and Wrath, becauſe they are alone the *real*, *dreadful*, *original* Serpents; and all earthly Serpents are but tranſitory, partial, and weak Out-births of them. All evil earthly Beaſts, are but ſhort-lived Images, or creaturely Eruptions of that helliſh Diſorder, that is broke out from the fallen ſpiritual World; and by their manifold Variety, they ſhew us that *Multiplicity* of Evil, that lies in the Womb of that Abyſs of dark Rage, which *(N. B.)* has *no Maker*, but the three firſt Properties of Nature, fallen from God, and working in their own Darkneſs.

So that all evil, miſchievous, ravenous, venomous Beaſts, though they have no Life, but what begins in and from this material World, and totally ends at the Death of their Bodies, yet have they no Malignity in their earthly temporary Nature, but from thoſe *ſame wrathful* Properties of fallen Nature, which *live* and *work* in our eternal fallen Souls. And therefore, though they are as different from us, as Time from Eternity, yet wherever we ſee them,

we ſee ſo many infallible Proofs of the *Fall* of Nature, and the *Reality* of Hell. For was there no Hell broke out in ſpiritual Nature, not only no evil Beaſt, but no beſtial Life, could ever have come into Exiſtence.

For the Origin of Matter, and the beſtial earthly Life, ſtands thus. When the Fall of Angels had made their Dwelling-Place to be a *dark Chaos* of the firſt Properties of Nature left to themſelves, the infinite Wiſdom and Goodneſs of God created, or compacted this ſpiritual Chaos into a *material* Heaven, and a material Earth, and commanded the Light to enter into it. Hence this Chaos became the Ground, or the *Materiality* of a new and temporary Nature, in which the heavenly Power of Light, and the Properties of Darkneſs, each of them *materialized*, could work together, carrying on a War of Heaven againſt Earth; ſo that all the evil Working of fallen ſpiritual Nature, and all the Good that was to overcome it, might be equally manifeſted both by the good and bad State of outward Nature, and by that Variety of good and bad living Creatures, that ſprung up out of it; to ſtand in this State, *viz.* of a *ſpiritual Chaos*

Chaos changed into a *Materiality* of Light ſtriving againſt Darkneſs, till the omnipotent Wiſdom and Goodneſs of God, through the Wonders of a *firſt*, and *ſecond Adam*, ſhall have made this *Chaotick Earth* to ſend as many Angels into the higheſt Heaven, as fell with *Lucifer* into the helliſh Chaos.

But to return. I have, I hope, ſufficiently opened to you the malignant Nature of *that Self*, which dwells in, and makes up the *working Life* of every Creature that has loſt its *right State* in God; *viz.* that all the Evil that was in the firſt Chaos of Darkneſs, or that ſtill is in Hell and Devils, all the Evil that is in materrial Nature and material Creatures, whether animate, or inanimate, is nothing elſe, works in and with nothing elſe, but thoſe *firſt Properties* of Nature, which drive on the Life of fallen Man in Covetouſneſs, Envy, Pride, and Wrath.

Theogenes. I could almoſt ſay, that you have ſhewn me more than enough of this Monſter of *Self*, though I would not be without this Knowledge of it for half the World. But now, Sir, what muſt I do to be ſaved from the Mouth of this

Lion, for he is the Depth of all Subtilty, the *State* that deceiveth the whole World. He can hide himſelf under all *Forms* of Goodneſs, he can watch and faſt, write and inſtruct, pray much, and preach long, give Alms to the Poor, viſit the Sick, and yet ofter gets more Life and Strength, and a more *unmoveable Abode*, in theſe Forms of Virtue, than he has in Publicans and Sinners.

Enjoin me therefore whatever you pleaſe; all Rules, Methods, and Practices, will be welcome to me, if you judge them to be neceſſary in this Matter.

Theophilus. There is no need of a Number of Practices, or Methods in this Matter. For to die to Self, or to come from under its Power, is not, cannot be done by any *active* Reſiſtance we can make to it by the Powers of Nature. For Nature can no more overcome or ſuppreſs itſelf, than Wrath can heal Wrath. So long as Nature acts nothing but natural Works are brought forth, and therefore the more Labour of this Kind, the more Nature is fed and ſtrengthened with its own Food.

But the *one true* Way of dying to Self is moſt *ſimple* and plain, it wants no Arts,

or

or Methods, no *Cells*, *Monaſteries*, or *Pilgrimages*, it is equally practicable by every Body, it is always at Hand, it meets you in every Thing, it is free from all Deceit, and is never without Succeſs.

If you aſk, What is this one true, ſimple, plain, immediate, and unnerring Way? It is the Way of *Patience*, *Meekneſs*, *Humility*, and *Reſignation* to God. This is the *Truth* and *Perfection* of dying to Self; it is no where elſe, nor poſſible to be in any Thing elſe, but in this State of Heart.

Theogenes. The Excellence and Perfection of theſe Virtues I readily acknowledge; but alas, Sir, how will this prove the Way of *overcoming Self* to be ſo *ſimple*, *plain*, *immediate*, and *unerring*, as you ſpeak of? For is it not the Doctrine of almoſt all Men, and all Books, and confirmed by our own woful Experience, that much Length of Time, and Exerciſe, and Variety of Practices and Methods are neceſſary, and ſcarce ſufficient for the Attainment of *any one* of theſe four Virtues?

Theophilus. When Chriſt our Saviour was upon Earth, was there any Thing more ſimple, plain, immediate, unerring, than the Way to Him? Did Scribes, Phariſees, Publicans, and Sinners, want any

Length of Time, or Exercise of Rules and Methods, before they could have Admission to him, or have the Benefit of Faith in him?

Theogenes. I do not understand why you put this Question, nor do I see how it can possibly relate to the Matter before us.

Theophilus. It not only relates to, but is the very *Heart* and *Truth* of the Matter before us: It is not appealed to, by way of Illustration of our Subject, but it is our Subject itself, only set in a truer and stronger Light. For when I refer you to Patience, Meekness, Humility, and Resignation to God, as the one simple, plain, immediate, and unerring Way of dying to Self, or being saved from it, I call it so for no other Reason, but because you can as *easily* and *immediately*, without Art or Method, by the mere Turning and Faith of your Mind, have all the Benefit of these Virtues, as Publicans and Sinners, by their turning to Christ, could be helped and saved by him.

Theogenes. But, good Sir, would you have me then believe, that my *turning* and *giving* up myself to these Virtues is as certain and immediate a Way of my being

being directly poſſeſſed and bleſſed by their good Power, as when Sinners turned to Chriſt to be helped and ſaved by him? Surely this is too ſhort a Way, and has too much of Miracle in it, to be now expected.

Theophilus. I would have you ſtrictly to believe all this, in the fulleſt Senſe of the Words, and alſo to believe, that the Reaſons why you, or any others are for a long Time vainly endeavouring after, and hardly ever attaining theſe Firſt-rate Virtues, is becauſe you ſeek them in the Way they are not to be found, in a *Multiplicity* of human Rules, Methods, and Contrivances, and not in that *Simplicity* of Faith, in which thoſe who applied to Chriſt, immediately obtained that which they aſked of Him.

Come unto me, all ye that labour and are heavy laden, and I will refreſh you. How ſhort, and ſimple, and certain a Way to Peace and Comfort, from the Miſery and Burden of Sin! What becomes now of your Length of Time and Exerciſe, your Rules and Methods, and round-about Ways, to be delivered from Self, the Power of Sin, and find the redeeming Power and

Virtue of Chriſt? Will you ſay, that turning to Chriſt in Faith was *once* indeed the Way for *Jews* and Heathens to enter into Life, and be delivered from the Power of their Sins, but that all this Happineſs was at an End, as ſoon as *Pontius Pilate* had nailed this good Redeemer to the Croſs, and ſo broke off all *immediate* Union and Communion between Faith and Chriſt?

What a Folly would it be to ſuppoſe, that Chriſt after his having finiſhed his great Work, overcome Death, aſcended into Heaven, with all Power in Heaven and on Earth, was become leſs a Saviour, and gave leſs certain and immediate Helps to thoſe, that by Faith turn to him now, than when he was cloathed with the Infirmity of our Fleſh and Blood upon Earth? Has He leſs Power, after he has conquered, than whilſt he was only reſiſting and fighting with our Enemies? Or has He leſs good Will to aſſiſt his Church, his own Body, now he is in Heaven, than he had to aſſiſt Publicans, Sinners, and Heathens, before he was glorified, as the Redemer of the World? And yet this muſt be the Caſe, if our *ſimply turning* to

Him

Him in Faith and Hope, is not as ſure a Way of obtaining immediate Aſſiſtance from him now, as when he was upon Earth.

Theogenes. You ſeem, Sir, to me, to have ſtepped aſide from the Point in Queſtion, which was not, Whether my turning or giving myſelf up to Chriſt, in Faith in him, would not do me as much Good as it did to them, who turned to him when He was upon Earth? But whether my turning in Faith and Deſire, to *Patience*, *Meekneſs*, *Humility*, and *Reſignation* to God, would do all that as fully for me now, as Faith in Chriſt did for thoſe who became his Diſciples?

Theophilus. I have ſtuck cloſely, my Friend, to the Point before us. Let it be ſuppoſed, that I had given you a Form of Prayer in theſe Words. *O Lamb of God*, that takeſt away the Sins of the World; Or, O *Thou Bread that cameſt down from Heaven*; Or, Thou *that art the Reſurrection, and the Life*, the *Light* and *Peace* of all holy Souls, help me to a living Faith in Thee. Would you ſay, that this was not a Prayer of Faith in and to Chriſt, becauſe it did not call Him *Jeſus*, or the *Son of God*. Anſwer me plainly.

Theogenes.

Theogenes. What can I anſwer you, but that this is a moſt true and good Prayer to Jeſus, the Son of the living God? For who elſe but He was the *Lamb* of God, and the *Bread* that came down.

Theophilus. Well anſwered, my Friend. When therefore I exhort you to give up yourſelf in Faith and Hope to *Patience*, *Meekneſs*, *Humility*, and *Reſignation to God*, what elſe do I do, but turn you directly to *ſo much* Faith and Hope in the true Lamb of God? For if I aſk you, what the Lamb of God is, and means, muſt you not tell me, that it is, and means, the *Perfection* of Patience, Meekneſs, Humility, and Reſignation to God? Can you ſay, it is either more or leſs than this? Muſt you not therefore ſay, that a Faith of Hunger and Thirſt, and Deſire of theſe Virtues, is in Spirit and Truth the one *very ſame* Thing, as a Faith of Hunger, and Thirſt, and Deſire of Salvation though the Lamb of God; and conſequently, that every ſincere Wiſh and Deſire, every inward Inclination of your Heart, that preſſes after theſe Virtues, and longs to be governed by them, is an *immediate direct* Application to Chriſt, is *worſhipping* and

falling

faling down before him, is *giving up* yourſelf unto him, and the very *Perfection* of Faith in him?

If you diſtruſt my Words, hear the Words of Chriſt himſelf; *Learn of me*, ſays He, *for I am meek and lowly of Heart, and ye ſhall find Reſt unto your Souls.* Here you have the plain Truth of our two Points fully aſſerted, *Firſt*, That to be *given up to*, or ſtand in a *Deſire* of Patience, Meekneſs, Humility, and Reſignation to God, is ſtrictly the *ſame Thing*, as to *learn of Chriſt*, or to have Faith in Him. Secondly, That this is the *one ſimple, ſhort*, and *infallible* Way to overcome, or be delivered from all the Malignity and Burden of *Self*, expreſſed in theſe Words; *and ye ſhall find Reſt unto your Souls.*

And all this, becauſe this ſimple Tendency, or inward Inclination of your Heart to *ſink down* into Patience, Meekneſs, Humility, and Reſignation to God, is truly giving up all that you are, and all that you have from fallen *Adam*, it is perfectly leaving all that you have, to follow and be with Chriſt, it is your higheſt Act of Faith in him, and Love of Him, the moſt ardent and earneſt Declaration of

your

your cleaving to him with all your Heart, and ſeeking for no Salvation, but in him and from him. And therefore all the Good, and Bleſſing, Pardon, and Deliverance from Sin, that ever happened to any one from any Kind, or Degree of Faith and Hope, and Application to Chriſt, is ſure to be had from this State of Heart, which ſtands continually *turned to him* in a Hunger, and Deſire of being led and governed by his Spirit of Patience, Meekneſs, Humility, and Reſignation to God. Oh *Theogenes*, could I help you to perceive or feel what a Good there is in this State of Heart; you would deſire it with more Eagerneſs, than the thirſty Hart deſires the Water-Brooks, you would think of nothing, deſire nothing, but conſtantly to live in it. It is a Security from all Evil, and all Deluſion; no Difficulty, or Trial, either of Body or Mind, no Temptation either within you, or without you, but what has its full Remedy in this State of Heart. You have no Queſtions to aſk of any Body, no new Way that you need enquire after; no Oracle that you need to conſult; for whilſt you ſhut up yourſelf in Patience, Meekneſs, Humility, and Reſignation to God,

God, you are in the very the Arms of Christ, your whole Heart is his Dwelling-Place, and He lives and works in you, as certainly as he lived in, and governed that Body and Soul, which he took from the Virgin *Mary*.

Learn whatever else you will from Men and Books, or even from Christ Himself, besides, or without these Virtues, and you are only a poor Wanderer in a barren Wilderness, where no Water of Life is to be found. For Christ is no where, but in these Virtues, and where they are, there is He in his own Kingdom. From Morning to Night, let this be the Christ that you follow, and then you will fully escape all the religious Delusions that are in the World, and what is more, all the Delusions of your own selfish Heart.

For to seek to be saved by Patience, Meekness, Humility of Heart, and Resignation to God, is truly coming to God through Christ; and when these Tempers live and bide in you, as the Spirit and Aim of your Life, then Christ is in you of a Truth, and the Life that you then lead, is nor yours, but it is Christ that liveth in you. For this is following Christ with all

your

your Power: You cannot poſſibly make more Haſte after Him, you have no other Way of walking as he walked, no other Way of being like Him, of truly believing in him, of ſhewing your Truſt in him, and Dependance upon him, but by wholly giving up yourſelf to *That*, which He was, *viz.* to Patience, Meekneſs, Humility, and Reſignation to God.

Tell me now, have I enough proved to you, the ſhort, ſimple, and certain Way of deſtroying that Body of Self, which lives and works in the four Elements of *Covetouſneſs*, *Envy*, *Pride*, and *Wrath*.

Theogenes. Enough of all Reaſon. But as to *Covetouſneſs*, I thank God, I cannot charge myſelf with it, it has no Power over me, nay, I naturally abhor it. And, I alſo now clearly ſee, why I have been ſo long ſtruggling in vain againſt other ſelfiſh Tempers.

Theophilus. Permit me, my Friend, to remove your Miſtake. Had Covetouſneſs no Power over you, you could have no other *ſelfiſh* Tempers to ſtruggle againſt. They are all dead, as ſoon as Convetouſneſs has done working in you. You take Covetouſneſs to relate only to the Wealth of this World. But this is but *one ſingle* Branch of

of it, its Nature is as large as Desire, and wherever selfish Desire is, there is all the evil Nature of Covetousness.

Now Envy, Pride Hatred, or Wrath, can have no Possibility of Existence in you, but because there is *some selfish Desire* alive in you, that is not *satisfied*, not *gratified*, but *resisted* or *disappointed*. And therefore so long as any selfish Tempers, whether of Envy, Uneasiness, Complaint, Pride, or Wrath, are alive in you, you have the fullest Proof, that all these Tempers are *born* and *bred* in and from your *own Covetousness*, that is, from that same *selfish bad Desire*, which when it is turned to the Wealth of this World is called Covetousness. For all these four Elements of Self, or fallen Nature, are tied together in one inseparable Band, they mutually generate, and are generated from one another, they have but one common Life, and must all of them live, or all die together. This may shew you again the absolute Necessity of our *one simple* and *certain* Way of dying to Self, and the *absolute Insufficiency* of all human Means whatever to effect it.

For consider only this, that to be *angry* at our own Anger, to be *ashamed* of our own

own Pride, and *ſtrongly* reſolve not to be *weak*, is the Upſhot of all *human Endeavours*; and yet all this is rather the Life, than the Death of Self. There is no Help, but from a *total Deſpair* of all human Help. When a Man is brought to ſuch an inward full Conviction, as to have no more Hope from all human Means, than he hopes to ſee with his Hands, or hear with his Feet, then it is, that he is truly prepared to die to Self, that is, to give up all Thoughts of having or doing any Thing that is good, in any *other Way* but that of a meek, humble, patient, total Reſignation of himſelf to God. All that we do before *this Conviction*, is in great Ignorance of ourſelves, and full of Weakneſs and Impurity. Let our Zeal be ever ſo wonderful, yet if it begins ſooner, or proceeds farther, or to any other Matter, or in any other Way, than as it is led and guided by this Conviction, it is full of Deluſion. No Repentance, however long or laborious, is *Converſion* to God, till it falls into this State. For God muſt do all, or all is nothing; but God cannot do all, till all is expected from Him, and all is not expected from Him, till by a true and *good*

Deſpair

Deſpair of every human Help, we have no Hope, or Truſt, or Longing after any Thing, but a patient, meek, humble, total Reſignation to God.

And now, my dear Friends, I have brought you to the very Place for which I deſired this Day's Converſation; which was, to ſet your Feet upon ſure Ground, with Regard to the *Spirit of Love*. For all that Variety of Matters through which we have paſſed, has been only a Variety of Proofs, that the *Spirit* of divine Love can have no Place, or Poſſibility of Birth in any fallen Creature, till it wills and *chooſes* to be dead to *all Self*, in a patient, meek, humble Reſignation to the good Power and Mercy of God.

And from this State of Heart alſo it is, that the *Spirit* of Prayer is born, which is the Deſire of the Soul turned to God. Stand therefore ſtedfaſtly in *this Will*, let nothing elſe enter into your Mind, have no other Contrivance, but every where, and in every Thing, to nouriſh and keep up *this State* of Heart, and then your Houſe is built upon a Rock; you are ſafe from all Danger; the Light of Heaven,

and the Love of God, will begin their Work in you, will bleſs and ſanctify every Power of your fallen Soul: you will be in a Readineſs for every Kind of Virtue and good Work, and will know what it is to be led by the Spirit of God.

Theogenes. But, dear *Theophilus*, though I am ſo delighted with what you ſay, that I am loth to ſtop you, yet permit me to mention a Fear that riſes up in me. Suppoſe I ſhould find myſelf ſo overcome with my own Darkneſs and ſelfiſh Tempers, as not to be able to *ſink* from them into a *Senſibility* of this meek, humble, patient, full Reſignation to God, what muſt I then do, or how ſhall I have the Benefit of what you have taught me?

Theophilus. You are then at the very Time and Place of receiving the fulleſt Benefit from it, and practiſing it with the greateſt Advantage to yourſelf. For though this patient meek Reſignation is to be exerciſed with Regard to all outward Things, and Occurrences of Life, yet it chiefly reſpects our own inward State, the Troubles, Perplexities, Weakneſſes, and Diſorders of our own fallen Souls. And to ſtand *turned*

to

to a patient, meek, humble Reſignation to God, when your own Impatience, Wrath, Pride, and Irreſignation, attack yourſelf, is a higher and more beneficial Performance of this Duty, than when you ſtand turned to Meekneſs and Patience, when attacked by the Pride, or Wrath, or diſorderly Paſſions of other People. I ſay, *ſtand turned* to this patient, humble Reſignation, for this is your true Performance of this Duty at that Time; and though you may have no comfortable *Senſibility* of your performing it, yet in this State you may always have *one full Proof* of the Truth and Reality of it, and that is, when you ſeek for Help no other Way, nor in any Thing elſe, neither from Men nor Books, but wholly leave and give up yourſelf to be helped by the Mercy of God. And thus, be your State what it will, you may always have the *full Benefit* of this ſhort and ſure Way of reſigning up yourſelf to God. And the greater the Perplexity of your Diſtreſs is, the nearer you are to the greateſt and beſt Relief, provided you have but *Patience* to expect it *all* from God. For nothing brings you ſo near to divine Relief, as the *Extremity*

of Diſtreſs; for the Goodneſs of God has no other *Name* or *Nature*, but the Helper of all that wants to be helped; and nothing can poſſibly hinder your finding this Goodneſs of God, and every other Gift and Grace that you ſtand in Need of, nothing can hinder or delay it, but your *turning from* the only Fountain of Life and living Water, to ſome cracked Ciſtern of your own Making; to this or that *Method*, *Opinion*, *Diviſion*, or *Subdiviſion* among Chriſtians, carnally expecting ſome mighty Things either from *Samaria*, or *Jeruſalem*, *Paul*, or *Apollos*, which are only and ſolely to be had by worſhipping the Father in Spirit and in Truth; which is then only done, when your whole Heart and Soul and Spirit truſts *wholly* and *ſolely* to the *Operation* of that God within you, in whom we live, move, and have our Being. And be aſſured of this, as a moſt certain Truth, that we have neither more nor leſs of the divine Operation within us becauſe of this or that outward Form, or Manner of our Life, but *juſt* and *ſtrictly* in that Degree, as our Faith, and Hope, and Truſt, and Dependence upon God, are more or leſs in us.

What

What a Folly then to be ſo often perplexed about the Way to God? For nothing is the Way to God, but our Heart. God is no where elſe to be found; and the Heart itſelf cannot find Him, or be helped by any Thing elſe to find Him, but by its *own Love* of him, *Faith* in Him, *Dependence* upon Him, *Reſignation* to Him, and Expectation of all from Him.

Theſe are ſhort, but full *Articles* of true Religion, which carry Salvation along with them, which make a true and full Offering and Oblation of our whole Nature to the *divine Operation*, and alſo a true and full Confeſſion of the holy Trinity in Unity. For as they look wholly to the *Father*, as bleſſing us with the *Operation* of his *own Word*, and *Spirit*, ſo they truly confeſs, and worſhip the *holy Trinity* of God. And as they aſcribe all to, and expect all from this Deity *alone*, they make the *trueſt* and *beſt* of all Confeſſions, that there is no God but one.

Let then *Arians*, *Semi-Arians*, and *Socinians*, who puzzle their laborious Brains to make Paper-Images of a Trinity for themſelves, have nothing from you but your Pity and Prayers; your Foundation

ſtands ſure, whilſt you look for all your Salvation through the *Father*, working Life in your Soul by his *own Word*, and *Spirit*, which dwell in Him, and are one Life, both in Him and you.

Theogenes. I can never enough thank you, *Theophilus*, for this good and comfortable Anſwer to my ſcrupulous Fear. It ſeems now, as if I could always know how to find full Relief in this humble, meek, patient, total Reſignation of myſelf to God. It is, as you ſaid, a Remedy that is always at hand, equally practicable at all Times, and never in greater Reality, than when my own Tempers are making war againſt it in my own Heart.

You have quite carried you Point with me. The God of Patience, Meekneſs, and Love, is the one God of my Heart. It is now the whole Bent and Deſire of my Soul, to ſeek for all my Salvation in and through the *Merits* and *Mediation* of the meek, humble, patient, reſigned, ſuffering Lamb of God, who alone has Power to bring forth the bleſſed Birth of theſe heavenly virtues in my Soul. He is the bread of God, that came down from Heaven, of which the Soul muſt eat, or periſh and pine

pine in everlasting Hunger. He is the *Eternal Love* and *Meekness*, that left the Bosom of his Father, to be Himself the Resurrection of Meekness and Love in all the darkened wrathful Souls of fallen Men. What a Comfort is it, to think that this Lamb of God, Son of the Father, Light of the World, who is the Glory of Heaven, and the Joy of Angels, is as near to us, as truly in the midst of us, as He is in the midst of Heaven; and that not a Thought, Look, and Desire of our Heart, that presses towards Him, longing to catch, as it were, one small Spark of his heavenly Nature, but is in as sure a Way of finding Him; touching Him, and drawing Virtue from Him, as the Woman who was healed, by longing but to touch the Border of his Garment?

This Doctrine also makes me quite weary and ashamed of all my own natural Tempers, as so many Marks of the Beast upon me; every Whisper of my Soul that stirs up Impatience, Uneasiness, Resentment, Pride, and Wrath within me, shall be rejected with a *Get thee behind me, Satan*, for it is his, and has its whole Nature from him. To rejoice in a Resentment gratified, appears

now to me to be quite frightful. For what is it, in reality, but rejoicing that my *own Serpent* of Self has new Life and Strength given to it, and that the precious Lamb of God is denied Entrance into my Soul. For this is the ſtrict Truth of the Matter. To give into Reſentment, and go willingly to gratify it, is calling up the Courage of your own Serpent, and truly helping it to be more ſtout and valiant, and ſucceſsful in you.—On the other Hand, to give up all Reſentment of every Kind, and on every Occaſion, however artfully, beautifully, outwardly coloured, and to ſink down into the Humility of Meekneſs under all Contrariety, Contradiction, and Injuſtice, always turning the other Cheek to the Smiter, however haughty, is the beſt of all Prayers, the ſureſt of all Means to have nothing but Chriſt living and working in you, as the Lamb of God, that takes away every Sin that ever had Power over your Soul.

What a Blindneſs was it in me, to think that I had no Covetouſneſs, becauſe the Love of *Pelf*, was not felt by me! For to covet, is to deſire. And what can it ſignify whether

whether I desire This or That? If I desire any Thing but that which God would have me to be and do, I stick in the Mire of Covetousness, and must have all that Evil and Disquiet living and working in me, which robs *Misers* of their Peace both with God and Man.

Oh sweet Resignation of myself to God, happy Death of every selfish Desire, blessed Unction of a holy Life, the only Driver of all Evil out of my Soul, be thou my Guide and Governor wherever I go! Nothing but thou canst take me from myself, nothing but thou canst lead me to God; Hell has no Power, where thou art; nor can Heaven hide itself from thee. O may I never indulge a Thought, bring forth a Word, or do any Thing for myself or others, but under the Influence of thy blessed Inspiration.

Forgive, dear *Theophilus* this Transport of my Soul: I could not stop it. The Sight, though distant, of this heavenly *Canaan*, this *Sabbath* of the Soul, freed from the miserable Labour of Self, to rest in Meekness, Humility, Patience, and Resignation under the Spirit of God, is like the joyful Voice of the Bridegroom to my Soul,

Soul, and leaves no Wiſh in me, but to be at the Marriage-Feaſt of the Lamb.

Theophilus. Thither, *Theogenes*, you muſt certainly come, if you keep to the Path of Meekneſs, Humility, and Patience, under a full Reſignation to God. But if you go aſide from it, let the Occaſion ſeem ever ſo glorious, or the Effects ever ſo wonderful to you, it is only preparing for yourſelf a *harder Death*. For die you muſt to all, and every Thing that you have worked or done under any other Spirit, but that of Meekneſs, Humility, and true Reſignation to God. Every Thing elſe, be it what it will, has its Riſe from the Fire of *Nature*, it belongs to nothing elſe, and muſt of all Neceſſity be given up, loſt, and taken from you again by *Fire*, either here, or hereafter.

For theſe Virtues are the only *Wedding Garment*; they are the *Lamps*, and *Veſſels* well furniſhed with Oil.

There is nothing that will do in the Stead of them; they muſt have their *own full* and *perfect* Work in you, if not before, yet certainly after the Death of the Body, or the Soul can never be delivered from its fallen wrathful State. And all this is

no

no more than is implied in this Scripture Doctrine, *viz.* that there is no Possibility of Salvation, but in and by a Birth of the meek, humble, patient, resigned Lamb of God in our Souls. And when this Lamb of God has brought forth a real Birth of his own Meekness, Humility, and full Resignation to God in our Souls, then are our Lamps trimmed, and our Virgin-hearts made ready for the Marriage Feast.

This *Marriage Feast* signifies the *Entrance* into the highest State of *Union*, that can be between God and the Soul, in this Life. Or in other Words, it is the *Birth-Day* of the Spirit of Love in our Souls, which, whenever we attain it, will feast our Souls with such Peace and Joy in God, as will blot out the Remembrance of every Thing that we called Peace or Joy before.

In the *Letter* on the Spirit of Love, you have been shewn, according to the *Mystery* of all Things opened by the Goodness of God in the blessed *Behmen*, the *Time* and *Place* of its Birth. That it neither does, nor can possibly begin any sooner, than at the *Entrance*, or *Manifestation* of the divine Light, in the *three first* wrathful, self-torment-

tormenting Properties of Nature, which are and muſt be the Ground of every natural Life, and muſt be Darkneſs, Rage, and Torment, till the Light of God, breaking in upon them, changes all their painful working into the ſtrongeſt Senſibilities of Love, Joy, and Triumph, in the Perception and Poſſeſſion of a new divine Life.

Now all that we have ſaid To-day, of the Neceſſity of the fallen Souls *dying to Self*, by *Meekneſs*, *Patience*, *Humility*, *and full Reſignation to God*, is ſtrictly the *ſame Thing*, and aſſerted from the *ſame Ground*, as when it was then ſaid, that the *three firſt* Properties of Nature muſt have their wrathful Activity taken from them, by the Light of God breaking in upon them, or manifeſting itſelf in them. Now this was always the State of Nature, it never was a State of Wrath, becauſe it never was without the Light of God in it. But the natural, creaturely Life, having a Poſſibility of falling, and having actually fallen from God, has found and felt, what never ought to have been found and felt, *viz.* what Nature is in itſelf, without the Manifeſtation of the Deity in it.

Therefore as ſure as the Light of God, or the Entrance of the Deity into the *three*

firſt

first Properties of Nature, is absolutely necessary to make Nature to be a heavenly Kingdom of Light and Love, so sure and certain is it, that the creaturely Life, that is fallen from God under the wrathful *first Properties* of Nature, can have no Deliverance from it, cannot have a Birth of heavenly Light and Love, by any other possible Way, but that of dying to Self, by Meekness, Humility, Patience, and full Resignation to God.

And the Reason is this. It is because the *Will* is the Leader of the creaturely Life, and it can have nothing but *that* to which its Will is *turned*. And therefore it cannot be saved from, or raised out of the Wrath of Nature, till its Will *turns* from Nature, and wills to be no longer driven by it. But it cannot *turn* from Nature, or shew a *Will* to come from under its Power, any *other Way*, than by turning and giving up itself to that Meekness, Humility, Patience, and Resignation to God, which so far as it goes, is a *leaving*, *rejecting*, and *dying* to all the Guidance of Nature.

And thus you see, that this *one simple* Way is, according to the immutable Nature

ture of Things, the *one only poſſible* and abſolutely *neceſſary* Way to God. It is as poſſible to go two contrary Ways at once, as to go to God any other Way than this. But what is beſt of all, this Way is abſolutely *infallible*; nothing can defeat it. And all this Infallibility is fully grounded in the twofold Character of our Saviour; (1) As he is the *Lamb of God*, a Principle, and Source of all Meekneſs, and Humility in the Soul. And (2) As he is the *Light of Eternity*, that bleſſes eternal Nature, and turns it into a Kingdom of Heaven.

For in this twofold Reſpect he has a Power of redeeming us, which nothing can hinder; but, ſooner or later, he muſt ſee all his and our Enemies under his Feet, and all that is fallen in *Adam* into Death muſt riſe and return into a Unity of an Eternal Life in God.

For, as the Lamb of God, he has *all Power* to bring forth in us a *Senſibility* and a Wearineſs of our own wrathful State, and a *Willingneſs* to fall from it into Meakneſs, Humility, Patience, and Reſignation to that Mercy of God, which alone can help us. And when we are thus weary and heavy laden, and willing to get Reſt to our Souls, in meek, humble, patient

tient Resignation to God, then it is, that He, as the *Light of God* and Heaven, joyfully breaks in upon us, turns our Darkness into Light, our Sorrow into Joy, and begins that Kingdom of God, and divine Love within us, which will never have an End.

Need I say any more, *Theogenes*, to shew you how to come out of the wrath of your evil earthly Nature, into the sweet Peace and Joy of the Spirit of Love? Neither Notions, nor Speculations, nor Heat, nor Fervour, nor Rules, nor Methods, can bring it forth. It is the *Child* of Light, and cannot possibly have any Birth in you, but only and solely from the *Light* of God rising in your own Soul, as it rises in heavenly Beings. But the Light of God cannot *arise* or be *found* in you, by any Art or Contrivance of your own, but *only* and *solely* in the Way of that Meekness, Humility, and Patience, which waits, trusts, resigns to, and expects all from the inward, living, life-giving Operation of the Triune God within you, creating, quickening, and reviving in your fallen Soul that Birth and Image, and Likeness of the holy Trinity, in which the first Father of Mankind was created.

Theogenes.

Theogenes. You need ſay no more, *Theophilus*; you have not only removed that Difficulty which brought us hither, but have, by a Variety of Things, fixed and confirmed us in a full Belief of that great Truth elſewhere aſſerted, namely, " That there is but one Salvation for all Mankind, and that is the *Life of God* in the Soul. And alſo, That there is but *one poſſible* Way for Man to attain this Life of God, not one for a *Jew*, another for a *Chriſtian*, and a third for a *Heathen*. No, God is one, and the Way to it is one, and that is, the *Deſire* of the Soul turned to God *."

Therefore dear *Theophilus*, adieu. If we ſee you no more in this Life, you have ſufficiently taught us how to ſeek, and find every kind of Goodneſs, Bleſſing, and Happineſs, in God alone.

* Spirit of Prayer, Part I. p. 90.

The End of the THIRD DIALOGUE.

FINIS.

A

SHORT but SUFFICIENT

CONFUTATION

Of the Reverend

Dr *WARBURTON*'s

Projected DEFENCE

(As he calls it)

OF

CHRISTIANITY, &c.

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(As he calls it)

OF

CHRISTIANITY,

IN HIS

Divine Legation of MOSES.

IN A

LETTER

To the RIGHT REVEREND the

Lord Biſhop of LONDON.

By *WILLIAM LAW*, A.M.

The SECOND EDITION.

LONDON:

Printed for J. RICHARDSON, in *Pater-noſter Row.*

MDCCLVII.

CONFUTATION

OF

DEISM & ATHEISM:

OR,

CHRISTIANITY,

IN A

LETTER

TO A

Lord Bishop of LONDON.

LONDON:

My LORD,

THE Reaſon of my humbly preſuming to write to your Lordſhip on the following Subject is, becauſe it is a Matter on which your Lordſhip has employed your moſt excellent, and much admired Pen, greatly to the Inſtruction, and Benefit of the World.

And the Reaſon of my Writing at all, is owing to a Book newly publiſhed * in Defence of Doctor *Warburton*, in which your Lordſhip is with much Freedom, and more Injuſtice, charged with a Multitude of Contradictions, and Inconſiſtencies relating to this Point, in your *Sermons*, and other *Diſcourſes*.

It is not my Deſign to enter here as an Aſſiſtant to your Lordſhip, or with any View of adding farther Light or Strength to your Arguments, or to ſhew the Weak-

* *Free and Candid Examination of the Biſhop of* London's *Sermons*, &c.

neſs and Inſufficiency of this Author's Attempt to puzzle and invalidate them: For either of theſe, is equally, and quite needleſs.

My Intention is, as mentioned in the Title Page. And becauſe Doctor *Warburton* has owned this Writer, as a moſt able Defender of his Scheme, and from whom He looks even for the *Eſtabliſhment* of it, I have taken Occaſion from his Book, to ſhew, that it is a Scheme ſo contrary to Scripture, and the Truth of Things, as no Art of Words, or Stretch of Genius, however powerful in Paradox, can ever be able to ſupport.

The Author of this Book, as Doctor *Warburton* aſſures us *, is too modeſt to make his Name known to the World; a Quality, which from the Reading of his Book, one would not ſuſpect to be ſo predominant in Him.—But though Modeſty has forced him to conceal his Name, yet he has given us ſome Information of his Character. He begins thus; " I, who am a " bare Looker-on, and abſolutely diſen- " gag'd from all that Biaſs of Affection, " which is ſo wont to warp the Followers " of an old Syſtem, or the Inventors of a " new, have done my beſt to examine this " Queſtion with all Impartiality †."

Had

* *Preface to Critical Enquiry*, &c.

† *Examination* Page 2.

Had one of the antient Writers of *Greece* ſaid this of Himſelf, how clear, and poſitive, might an able, modern *Critic* have been, from the deciſive Words, a *bare Looker-on*, that he had never wrote upon the ſame Subject *before*. And that therefore, any Book of that Kind aſcribed to him, muſt *infallibly*, and according to the beſt, and ſafeſt Rules of *Criticiſm*, be pronounced to be falſe and ſpurious. And yet, to the Confuſion of Criticiſm, this Author, who unaſked, and of his own free Motion, declares, that he begins this Work as a *bare Looker-on*, has for more than ten years *before* he made this Declaration, been ſweating in the thickeſt Duſt, and Heat of Doctor *Warburton*'s moſt ardent Contention for Novelties *.

I have the Doctor's own Words for this, both for the *Novelties*, and this Gentleman's wonderful Zeal, and Skill ſhewn in the Defence of them, ſo many Years ago.

" Notwithſtanding, ſays the Doctor, all " that can be ſaid, much Clamour will ever " attend *Novelties*, though never ſo ſtrongly " proved. — But Truth ſeldom thrives the " worſe, for unreaſonable Oppoſition; and " it would ſeem (N. B.) *not to be far from its* " *Eſtabliſhment*, when ſuch Writers, as the " following, appear in its Defence. — He hath " eſtabliſhed what he undertook to de- " fend, with ſuch Extent of Learning, and

 " Force

* *Critical Enquiry*, &c. publiſhed 1746.

" Force of good Argument, that I dare be-
" come reſponſible for all he ſays; and am
" willing, that thoſe of my Opinions here
" debated, may ſtand, or fall, by the
" Strength, or the Invalidity of this De-
" fence *."

This Compliment, ſo very hearty, as well as elegant, puts me in mind of another, which the learned Doctor made ſome Time ſince, to the whole Clergy of this Nation; " a Body of Men, ſays he, the moſt learned, " virtuous, and truly Chriſtian, that ever " adorned a Church, or State †."

Theſe two Compliments are of ſo very high a Strain, that were it not for the Gravity of the Doctor's Character, and the Serioufneſs of the Subject, the Reader might have thought himſelf obliged to underſtand them both *ironically*. But if the Doctor meant no more by this, than to buy a Peace with the Clergy, it muſt however be ſaid, that he gave more for the Purchaſe of it, than a Man of a *ſcrupulous* Conſcience would have given.

However, the Compliment paid to this modeſt Gentleman (who to be ſure, will now never be able to let the World know his Name) ſeems to have been comfortably received in ſecret, by the ample Return he has made the Doctor for it, in his new Book.

* *Preface to the Critical Enquiry*, page 10.
† *D. L. Vol. 2. Pref. P. 6.*

Book. Where, ſpeaking of a Part of the Doctor's Performance, he ſays, " For this " Anſwer, I muſt refer the Reader to the " *D. L.* where he will find the Subject " handled with that Force, Solidity, and " Preciſion of Argument, which ſo *emi-* " *nently diſtinguiſh* the Author from *all his* " *Co-temporaries.*"

I ſhall now only juſt obſerve, that the *Compliment* made by the Doctor to the Clergy, has here very much Abatement made to it, by his great *Ally*.—For as Matters now ſtand, if this very Clergy, Good, Learned, and Chriſtian, beyond any thing ever heard of in the World before, ſhould one and all unite in oppoſing the Doctor, all that they could poſſibly get by their Pains, would be only to ſhew, how *eminently he ſtands diſtinguiſhed* by Force, Solidity, and Preciſion of Argument from *all his Co-temporaries.*

But no more of this. Doctor *Warburton* grounds his Scheme upon the Doctrine of the Old, and the New Teſtament. But ſeeing he affirms that to be of the *greateſt Weight*, which is taken from the New Teſtament, and this Author alſo begins there, I ſhall do ſo likewiſe.

Firſt, I ſhall clearly evince, that there is not in all the New Teſtament, one ſingle Text, which either in the Letter, or the Spirit proves, or has the leaſt Tendency, or Deſign to prove, that the *Immortality* of the

Soul, or its *perpetual Duration* after the Death of the Body, was not an *univerſal*, *commonly* received Opinion in, and through every Age of the World from *Adam* to Chriſt. *Secondly*, that this Doctrine, or Belief of a future State, was not *deſignedly ſecreted*, or *induſtriouſly hidden* from the Eyes of the People of God by *Moſes*, neither by the Types and Figures of the Law, nor by any other Part of his Writings.—From whence I ſhall occaſionally ſhew, that the true *Ground*, *Method* and *Power* of Chriſtian Redemption to eternal Life, preached by the Apoſtles, began with *Adam*, was the Religion of *Adam*, and all his Deſcendants. And alſo, that the Writings of *Moſes*, and the Patriarchal Faith, give the *very ſame full* Proof of the Immortality of the Soul, or a future State, as the Goſpel doth.

It muſt be needleſs, I think, to obſerve, that the whole Merits of the Debate, betwixt Doctor *Warburton* on the one Side, and the whole Chriſtian Church of all Ages, on the other Side, lie wholly in theſe Particulars, which, if they can be made good, the whole coſtly Fabric of the Doctor's *projected Defence of Chriſtianity*, (as he calls it) built at the Expence of ſuch immenſe Treaſures of Learning, fetched from all Quarters of the antient, and modern World, muſt have the Fate which always happens to Caſtles built in the Air.

This

This learned Writer, to ſhew, that the Immortality of the Soul, or its perpetual Duration in a future State, was entirely unknown in all the former Diſpenſations of God, until the coming of Chriſt, begins with this Paſſage of St *Paul*. *God hath ſaved us according to his own Purpoſe, and his Grace which was given us in Chriſt Jeſus, before the World began. But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed Death, and hath brought Life and Immortality to Light, through the Goſpel.*

On which Words he thus proceeds: "We "are told, that God, before the World be- "gan, had decreed to reſtore Mankind, to "that loſt Inheritance of eternal Life, which "they ſhould forfeit by the Diſobedience of "our firſt Parents. It is added, that this "ſecret Purpoſe, and Deſign, was now at "laſt made manifeſt, by the appearing of "Chriſt, who hath aboliſhed Death, and "brought Life, and Immortality to Light "by the Goſpel. The Apoſtle mentions "two Periods, one, when it was originally "formed in the ſecret Counſels of God, "the other, when it was publiſhed and "revealed. The Oppoſition between theſe "two States, ſeems neceſſarily to imply, "that during the Interval, it remained a "Secret.—If the Apoſtle may be allowed to "be his own Interpreter, it will be eaſy "to eſtabliſh this Expoſition by a parallel

" Paſſage in the Epiſtle to *Titus*. *In hope of*
" *eternal Life*, which God, that cannot lie,
" promiſed *before the World began*, *but hath in*
" *due Time manifeſted his Word through Preach-*
" *ing*. Agreeably to this, the Author of the
" Epiſtle to the *Hebrews*, aſſures us, that
" the *great Salvation of the Goſpel*, that is, the
" *Promiſe of eternal Life*, *firſt began to be ſpo-*
" *ken by the Lord*. But how could He be the
" firſt who taught this Doctrine, if *Moſes*
" and the Prophets had taught it long be-
" fore? Or how did He *begin* to ſpeak of
" that, which ſo many others had been
" commiſſioned to teach before? Sometimes
" we are told, that Life and Immortality
" are brought to Light, ſometimes that it
" was made manifeſt, ſometimes that it
" firſt began to be ſpoken by Jeſus Chriſt.
" The bringing to Light, and making ma-
" nifeſt, are equivalent to the other of be-
" ginning firſt to teach. And if ſo, the
" Publication aſcribed to Jeſus Chriſt, muſt
" have been the firſt, and original Publi-
" cation, and not merely the illuſtrating,
" or giving new Splendor to a Doctrine, by
" the Addition of one, or more Circum-
" ſtances, unknown before. However, an
" eminent Writer (meaning your Lordſhip)
" aſſures us, that Jeſus Chriſt did not give
" the firſt Notice of this Doctrine. All that
" I need remark upon it, is, that this Af-

" ſurance

" ſurance ſeems directly to contradict the " Word of Inſpiration."

Your Lordſhip has alſo ſaid, that the antient Revelations *afforded a good Proof of a future State*. This Writer makes great ſhew of Triumph over this moſt true and well grounded Aſſertion, and is continually bringing it forth as a Proof of your Inconſiſtency, both with yourſelf, and the Apoſtles.

But to follow him farther: " St *Paul*, " ſaith he, obſerves, that Jeſus Chriſt was " ſent *to ſhew Light* to the People, that is, " to the *Jews*, and to the Gentiles. It is " plain from hence, that he was a Light to " the *firſt*, in the ſame Senſe, in which he " was a Light to the laſt; and therefore as " he was a Light to the Gentiles, by Reveal- " ing the Myſtery of Redemption, in a Re- " ſtoration to Life and Immortality, to them " *abſolutely unknown*, it ſeems to follow, that " he alſo enlightened the *Jews*, by the Ma- " nifeſtation of a Truth *equally unknown*.— " Agreeably to this Account of Things, *Za-* " *charias*, in his Prophecy upon the Birth of " *John* Baptiſt, ſays, *The Day-ſpring from on* " *high hath viſited us, to give Light to them that* " *ſat in Darkneſs, and in the Shadow of Death,* " *to guide our Feet into the Way of Peace.* A " Deſcription, which will by no means per- " mit us to ſuppoſe, that they were enlight- " ened with a good Proof of a future State. " If they had been enlightened with ſuch

" a

" a Proof, they would have been in the Re-
" gion of Life and Immortality, and not
" in the Verge and Shadow of Death. They
" would not have been ſitting in Darkneſs,
" but walking in the Light, if they actually
" ſaw the grand Object in Queſtion: How
" conſiſtent it is, to aſſign a good View of
" an Object, to a People ſitting in Darkneſs,
" muſt be left to the Judgment of others.
" However, this ſeems to be the neceſſary
" Conſequence of affirming, that the *Jews*
" had a good Proof of a future Life."

This is the glaring Contradiction, which he is continually charging upon your Lordſhip throughout his whole Book. Again, he attacks your Lordſhip thus, from your own Words: " St *Peter*, ſays his Lord-
" ſhip, tells all Chriſtians, that they are
" called out of Darkneſs into a marvellous
" Light. Aſk the Evangeliſts, they will
" tell you, *The Day-ſpring from on high hath vi-*
" *ſited us, to give Light to them that ſit in Dark-*
" *neſs, and in the Shadow of Death.* Aſk any,
" or all the Apoſtles, and they will tell
" you, their Commiſſion is, to open the
" Eyes of the People, *and turn them from*
" *Darkneſs unto Light.* But how could the
" *Jewiſh* People have a *good View or Proſpect*
" of Life, and Immortality, if their Eyes
" were not opened? How could they be
" called out of Darkneſs, if their Situation
" preſented them with a good View of an
" Object

" Object, which they were *now first* invited " to behold? And how could they ſit in the " Shadow of Death, if they had been fa- " voured with a good Proof of a future " State?

" It would be ridiculous to ſay, that they " ſat in Darkneſs, or that they had not " their Eyes, merely, becauſe they did not " ſee the Object in its full Proportion, or " Extent, or had not an exact View of every " diſtinct and minute Part, and the Oppor- " tunity of examining and ſurveying it " quite round. The ſitting in Darkneſs and " the Shadow of Death, evidently implies a " total Abſence and Want of Light, by " which the People thus circumſtanced, " were to be enlightened; it being impoſſi- " ble to expreſs the moſt abſolute and en- " tire Ignorance in more ſignificant, and " emphatic Terms *.

I have here, my Lord, made theſe large Quotations from this Author, containing all his chief Texts of Scripture, and his Comments upon them, in his own Words, that there might be no Complaint of my robbing his Arguments of any of their Force, or of leaving out any thing material; for all that he farther ſays on this Subject, whether in defence of the Doctor, or againſt your Lordſhip, is but mere Repetition.

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* Pages 4, 5, 6, &c.

I ſhall now ſhew, that all his Reaſoning upon theſe Texts is falſe in itſelf, and nothing *at all* to the Purpoſe; as not touching in the *leaſt Degree* the *one great Point* in Queſtion, which is the *Doctrine* or *Belief of a future State*, or the Immortality of the Soul in a Life after this.—And this I ſhall do, by making it evidently plain, that not one of the Texts he has appealed to, nor any other in all the New Teſtament, proves, or has the *leaſt Tendency* or *Deſign* to prove, that the *Doctrine* or *Belief of the Soul's Immortality*, and a *future State*, was not known in and thro' every Age of the World, before the coming of Chriſt in the Fleſh.

This will be ſufficiently done, by ſhewing, that the Doctrine of the *Immortality* of the Soul, or the *Certainty of its future Exiſtence* in ſome kind of Happineſs or Miſery in another Life, is a *Matter* about which theſe Texts ſay not a Syllable, but leave it as untouched as the Doctrine of the Pre-exiſtence of Souls.

If it be aſked then, What is the great *Diſcovery*, new *Light* and *Knowledge*, declared in theſe Texts, as *newly made known* to the World by the Goſpel? It is anſwered, that the *one only* Thing meant both by the Letter and Spirit of all theſe, and every other the like Paſſages of Scripture, ſpeaking of that *Myſtery*, new *Light*, Diſcovery or Knowledge *made known* by the Goſpel, and *unknown* before,

fore, is *ſtrictly* and *abſolutely* nothing elſe, means nothing elſe, points at nothing elſe, and has nothing elſe implied in it, but the *one whole Proceſs* of Chriſt, in his *Perſonality*, his *Birth*, his *Life*, his *Sufferings*, his *Death*, his *Reſurrection*, and *Aſcenſion* into Heaven. This, and this alone, namely, The whole Proceſs of Chriſt, in all theſe important *Particulars* of it, is the *great Salvation*, the *great Myſtery*, the *hidden Wiſdom* of God, *&c.* kept *ſecret* from the Foundation of the World, and not manifeſted, nor *poſſible* to be manifeſted, but by Chriſt himſelf *entering* into, and going *thro'* all the Parts of this Proceſs.—Of this Proceſs *alone* it is, that the Apoſtles ſpeak, when they declare the Myſtery opened in the Goſpel, to have been a Myſtery kept ſecret ſince the World began; and the Reaſon why it was ſo is plain, becauſe it muſt be a Secret, and continue ſuch, till what was contained in it came into *actual Exiſtence*, and thereby manifeſted itſelf. For as Light can only manifeſt itſelf by coming into Exiſtence, ſo the Myſtery implied in Chriſt's Proceſs, could only manifeſt itſelf, and nothing but its full actual Exiſtence in all its Parts, could poſſibly be its Manifeſtation.

Of this Proceſs alone, and its wonderful Effects, it is that the Apoſtles ſpeak, when they glory of the *Aboliſhment* of Death, and of that *Life* and *Immortality* brought to Light through the Goſpel. Becauſe it is the Goſ-

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pel alone, that manifeſts the *actual Exiſtence* of this Proceſs of Chriſt in all its Parts, in and by which *alone* Death has its *Abolishment*, and Life its true *Reſurrection*. Nor do they ever ſpeak of any *Light*, *Life*, or *Knowledge*, as *formerly* the hidden Wiſdom of God, and *now* made manifeſt to the World, but *ſolely* that *Light*, that *Life*, and that *Knowledge*, which ariſes from, or is contained in ſome one or other, or all the Parts of our Saviour's Proceſs, as the one *only poſſible* and actual Redeemer of the World, in and by, and thro' *that* Proceſs.

That this is, and muſt be the plain full Truth of the Matter, *viz.* That the *one only* Thing, or Myſtery diſcovered to the World by the Light of the Goſpel, is *ſolely* the one *whole Proceſs* of Chriſt, muſt be acknowledged by every conſiderate Man, even from the Nature of the Thing itſelf. — For what can the Myſtery of the Goſpel be, but the Myſtery of Chriſt, as a Saviour, made known to the World? And what can the Myſtery of Chriſt, as a Saviour made known be, but the Manifeſtation of *what* He is in himſelf, in the Power of his *Perſonality*, in the Efficacy of his *Birth* in our Fleſh, in the bleſſed Effects and Conſequences of his *Life*, his *Sufferings*, his *Death*, *Reſurrection*, and *Aſcenſion* into Heaven, as our *ſecond Adam*, or Father of a new, heavenly Birth of the divine Nature, derived into

into us by his wonderful Proceſs in all its Parts.

Now as all theſe Particulars make up the *whole Manifeſtation* of the Myſtery opened in the Goſpel, ſo there is not in any of theſe Parts of our Saviour's Proceſs, the leaſt *Implication*, or moſt diſtant *Hint* given, that the Doctrine of a *future State*, was not as *ſoon*, as *univerſally*, and *conſtantly* known and believed, as the *Fall* of Man was. Nor do they any more imply, or ſuppoſe *ſuch Ignorance*, than they imply, or ſuppoſe the Fall of Man not known, till Chriſt came in the Fleſh.—Now that which is not taught in, and by the *Proceſs* of Chriſt, cannot be taught by the Manifeſtation of the Goſpel Myſtery. But in all our Saviour's Proceſs, there is not the leaſt Poſſibility of making any Part of it to prove, that the *natural Immortality* of the Soul, or its *certain Deſtination* to a future Life after this, was not the common Belief, and Expectation of every Age of the World from *Adam* to Chriſt.

For this wonderful Proceſs of Chriſt, which is the whole Myſtery opened in the Goſpel, is about quite *another kind* of Life in the Soul, than that which is implied, or conſiſts in its *bare Immortality*. For Immortality, conſidered in itſelf, as a *phyſical Neceſſity* of its continuing in Life for ever, may as well be a Curſe as a Bleſſing, and have Heaven or Hell for its Portion. But this is

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not the Life and Immortality that the Goſpel boaſts of. It leaves ſuch *natural* Immortality, which belongs as well to the Spirits of Devils as of Men, as wholly untouched, as it does the Original of the Alphabet. And all for this Reaſon, becauſe the *one Knowledge* which the former World wanted, and the Chriſtian World got, is by all the Evangeliſts and Apoſtles ſolely *confined to that*, which Chriſt, as God and Man, *was*, *did*, *ſuffered*, *purchaſed*, and *obtained*, in and through the Power, Efficacy and Merits of his Proceſs, till as a ſecond *Adam*, he was placed at the right Hand of God in Heaven, with full Power of drawing all Men to himſelf.

It is the *living* Knowledge, the real *Participation* of all theſe efficacious, meritorious *Parts* of our Saviour's Character and Proceſs, as a God incarnate, that contains *all that Life and Immortality*, all the glad Tidings of Salvation, and Light out of Darkneſs, made known to the World by Chriſt and his Apoſtles. Nor do they ever call the Attention of Mankind to any *other new* Light or Knowledge, but that of *ſeeing* and *knowing*, how *every Part* of Chriſt's Proceſs had its particular and joint Efficacy, to deſtroy the Works of the Devil, and the Power of Hell in fallen Man.

This was the good News of *Life and Immortality* brought to Light by a glorious Goſpel, which ſhewed the whole Counſel of God towards

towards fallen Men; how they were before the Foundation of the World ſeen in Chriſt Jeſus, *predeſtinated to be made conformable to his Image*, who by all that He *was*, *did* and *ſuffered*, from his firſt coming down, to his Aſcenſion into Heaven, was the *one*, *only poſſible* and *infallible* means of their *partaking again of the divine Nature*.

Chriſt, by his Proceſs, became the Lord and Redeemer, the *Quickener* and Reviver of fallen Man, an *over-ruling Principle* of a divine Life in all faithful Souls, by which, of Children of Wrath, and Heirs of *eternal Death*, they became Sons of God, and true Heirs of Chriſt's Glory and Aſcenſion into Heaven, in and by the ſame Reality of a divine Birth from him, as they were by Nature really born in *Adam*'s Sin, and Heirs of his Miſery in a curſed World.—This is the *one* Life and Immortality *firſt* made known by the Goſpel. —Every Step of our Saviour's Proceſs from firſt to laſt, was only ſo many neceſſary Steps of our Progreſs out of *the eternal Death* of Sin and Miſery, into a Participation of an heavenly Life in Chriſt Jeſus. And in the Boundary of this Proceſs is ſolely contained all that Chriſtian Theology, which makes up the whole Doctrine of Chriſt and his Apoſtles. — The Matter therefore plainly ſtands thus. *Firſt*, the whole Myſtery opened in the Goſpel, neither is, nor can be any Thing elſe, but the *Exiſtence* and *Knowledge*

of this Proceſs, and the Neceſſity and Efficacy of every Part of it, to change and purify the whole ſinful State and Nature of fallen Man, and to bring again the eternal WORD, and SPIRIT of God into the *natural* Life of his Soul.—This is the *one Immortality* of Chriſtians, which whether it be called the *one new* Birth, the *one Salvation*, matters not, for the Thing ſolely meant by every one of theſe three Expreſſions is but one and the ſame. — Not one jot either more or leſs is meant by *Life* and *Immortality*, than is meant by the *new Birth* from above, nor is *Salvation* any Thing elſe in itſelf, but the new Birth of the WORD and SPIRIT of God in our Souls.—And every Soul that obtains not this *one new* Birth, obtains nothing of the *one Immortality* preached by the Goſpel, but abideth in *that Immortality* of fallen Angels, which is, and is called *eternal* Death. — It is by this wonderful Relation between God and Man, *begun* and *finiſhed* by the Proceſs of Chriſt in our Fleſh, that we by Faith are united with him, He in us, and we in Him. And this *Union* with Chriſt, not for a Time, but to all Eternity, purchaſed for us by all that He *was*, *did*, *ſuffered* and *obtained*, this *eſſential* Union with Chriſt, is our *Participation* of that *one* Life and Immortality made known by the Goſpel. Which Life and Immortality is quite different from that natural immortal Duration of Souls, whether

ther good or bad, and means nothing elſe, conſiſts in nothing elſe, but in an *acquired Birth* of the heavenly Nature, and Righteouſneſs of Chriſt in our Souls, begun by his Power in us in this World, and to abide in us, as the Glory of our Life, to all Eternity. —It is this our *real, vital, eſſential* Union with an eternal Jeſus Chriſt dwelling in us, and we in him, that is the *new Immortality* which the Goſpel alone could, and has made known to us.

Not a Word of any Life, but the *one Life* of God, not a Word of any Immortality, but the *one* immortal, heavenly Nature, and Holineſs of Chriſt brought to Light in our Souls, is ever thought of or mentioned thro' all Scripture, as purchaſed for us by the precious Blood, and Merits of Chriſt.

And the Reaſon of this is very plain, for it was ſolely the Loſs of the *Light, Life* and *Spirit* of God in the Soul, it was this State of the Soul fallen from a Life of God, into an *endleſs* Slavery under its own *immortal, ſatanical* Nature, that wanted, and only could be helped by ſuch a Proceſs of a God incarnate; not to continue the Soul in its *Immortality*, or *perpetual Duration*, not to inform the World of *ſuch a Duration*, but to make known to Man, that by a *new* Grant of a *new heavenly Birth*, obtained by the Proceſs of Chriſt, his *natural State of Duration* ſhould be made an immortal, never-ceaſing *Parti-*

cipation, and *Fruition* of Father, Son, and Holy Ghoſt, dwelling again in Man, as their redeemed Image and Likeneſs to all Eternity.

No Power of Reaſoning, no Art of Criticiſm, can force one ſingle Text of the New Teſtament to ſpeak, or ſo much as hint at any *other* Life or Immortality but this, *as firſt* made known to the World by the Goſpel.—The *natural Immortality* of the Soul, or its *phyſical Neceſſity* of *never ceaſing to live*, whether happy or miſerable, is no Part of its Redemption, but belongs to it as it belongs to all Angels, whether in *Heaven* or in *Hell*, and is an Immortality no more purchaſed for Man by the Incarnation of the Son of God, than the Immortality which belongs to *Lucifer* and his Angels, is purchaſed for them by it.—Therefore *that* Immortality which is *natural* and *eſſential* to the Creature, and is one and the *ſame Thing*, from one and the ſame Cauſe, in *Angels*, *Devils*, and the *Souls* of Men, cannot be *that* Immortality, which is the *Gift* of God through Jeſus Chriſt. And therefore nothing that is ſaid of *that* Immortality, which *comes* to fallen Man *firſt*, and *only* by Jeſus Chriſt, can be the leaſt Proof, that the Doctrine or Belief of the Soul's perpetual Exiſtence in a future State came *firſt*, or *only* by Him, and was not always held by every Age, from the Beginning of the World.—For theſe two Immortalities are ſo different and diſtant from one another, in their whole Nature,

that

that nothing that is ſaid of the one, can be underſtood of the other. They are as contrary to one another, as Happineſs and Miſery.

Natural Immortality has its *full* Nature and *Perfection* in the fallen Angels, it cannot be *better* or *higher* in itſelf than it is in them; but the *one Immortality* that comes by Jeſus Chriſt, is the *Glory* of the holy Trinity dwelling and manifeſting itſelf in the *immortal creaturely Nature* of the Soul, as it does in the immortal Nature of Angels in Heaven.

For this is a certain Truth, founded in the immutable Nature of Things, that all *that* is *divine* and *God-like* in any Creature, dwells as a *ſupernatural Gift* or Operation of God in it; which may be loſt, as it was in Angels, and *Adam*; and can be kept by no other Power but that of *Faith*, *Adherence* and *Reſignation* to God; nor regained, when loſt, but by the Return of that ſame Faith, and full Reſignation to God. So that the *natural* Immortality of Angels or Men, is nothing elſe but their Capacity or Fitneſs to receive the never-ending, but always increaſing Manifeſtation of divine Glory in, and thro' all their natural Powers. And this is the one Immortality made known, and purchaſed for us through the bleſſed Jeſus, being and doing what he *was* and *did*, in our poor *immortal* Nature, that had *loſt* its God.

But to conſider now the Texts of the New Teſtament, on which this Author has endeavoured

deavoured to eſtabliſh Dr *Warburton*'s Opinion. The firſt and chief of theſe is that of St *Paul*, in theſe Words; *God hath ſaved us, according to his own Purpoſe, and his Grace, which was given us in Chriſt Jeſus, before the World began. But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed Death, and brought Life and Immortality to light through the Goſpel.*

Now every Word in this Paſſage excludes all Thought and Regard to the *natural Immortality* of the Soul, and neceſſarily *leads* and *confines* us to that *one* Life and Immortality abovementioned, namely, to a Life and Immortality of the *heavenly Nature* and *Goodneſs* of Chriſt, born and brought forth in our Souls, as their *immortal Treaſure*. — For the Life and Immortality here granted to us, or obtained by us, is expreſſly affirmed to be effected by Chriſt's *Aboliſhment* of Death. Therefore as is the *Death* here *aboliſhed*, ſuch muſt be the *Life* that is contrary to it, or brought forth in the Stead of it.

The *Death* here aboliſhed is not the *natural Mortality* of Body or Soul, but is that ſame individual Death, whoſe Deſtruction is declared in theſe Words of the Apoſtle, *Chriſt was manifeſted to deſtroy the Works of the Devil*; the Deſtruction of which is the *one true* Aboliſhment of the Death here ſpoken of, and from that Deſtruction comes forth the *one true Life* and *Immortality*, which is an *eternal Union* of *Righteouſneſs* in and with Chriſt,

as

as a *Principle* of a divine Life eternally dwelling in us. That this is the *one* only meaning of the Death abolished by Christ, is evident from the whole Letter and Spirit of Scripture. — For the Death that Christ has abolished, or delivered us from, is the *deadly* Nature of Sin in the Soul.—Death and the Evil of Sin in the Soul, are every where considered as one and the same Thing, and *Life* and *Immortality* as *coming from Christ*, are every where considered as the *holy* and *heavenly* Nature of Christ *begotten* in us, and triumphing over *this Death* or *evil of Sin* in our Souls, for ever and ever.

Thus, *There is no Condemnation* (that is, no Sentence or Power of Death) *to them which are in Christ Jesus.* Therefore, *to be in Christ Jesus*, is to have *that Life and Immortality* which is brought forth by *his Abolishment* of Death; which Life, and Immortality of Life, is neither more nor less than what is expressed in these Words of the Apostle, *Christ in us, the Hope of Glory.* The Apostle goes on, *For the Law of the Spirit* of Life *in Christ Jesus, hath made me free from the Law of Sin and Death.* Sin therefore and Death are one and the same Thing, and Life and Immortality mean only and solely the *Spirit of Life in Christ Jesus, dwelling* in us.

Therefore, the Life and Immortality here said to be brought to Light by the Gospel, hath no reference to the *natural Duration* or *Immortality* of Souls, but only and solely to a

new Birth and *Life* of the holy Jesus, brought forth in the Soul by the Abolishment of the Death, or Power of Sin in it.

Again, *To be carnally minded*, saith the Apostle, *is Death*, this is the *one Death* that Christ is here said to abolish; *but to be spiritually minded is Life and Peace*; and this is the *one Life* and *Immortality* of Life that Christ sets up in the *Stead* of Death, by making us *spiritually* minded, or as St *Peter* words it, *Partakers of the divine Nature*, by which we *are made Children of God, and if Children, then Heirs of God, and joint Heirs with Christ.*

Therefore to be *joint Heirs with Christ*, by having the *Nature* of Christ brought *to Life* in us, is the *one Life, and Immortality* of Life *first* made known by the Gospel; not an Immortality considered as a Duration of the Soul's Existence, but an *immortal Participation* of, and ever *enduring Union* with the one Life, Light and Spirit of Christ.

The Nature of the *Death* said to be abolished, and the Nature of the *Life and Immortality* that was contrary to it, is fully set forth by that Contrariety which is between the State of the Law, and the State of Grace, which came by Jesus Christ.

The State of Man under the Law is called *the Ministration of Death*, and *the Ministration of Condemnation*, and this is the *Death* and *Condemnation* abolished by Christ, as the Apostle expressly affirms, saying, *The Law of the Spirit*

Spirit of Life in Chriſt Jeſus, hath made me free from the Law of Sin and Death; therefore the Death aboliſhed, is the one Death of Sin, and the one Immortality, is the *Spirit of Life*, or ever enduring Holineſs of Chriſt brought to Life in us.

Again, the Apoſtle ſays, *if there had been a Law given, which could have given Life, Righteouſneſs ſhould have been by the Law.*

A plain Demonſtration, that *Life* and *Righteouſneſs* are put for one another, and are only two Words for *one and the ſame* Thing; and that therefore Life and Immortality of Life given us by Jeſus Chriſt, is *ſtrictly* and *abſolutely* the one Life and Immortality of Righteouſneſs, in, and from Chriſt's *Nature* and *Spirit* brought to *Life* in us.

Again, *If by one Man's Offence, Death reigned by one, much more they which receive the Gift of Righteouſneſs, ſhall reign* in Life by one, Chriſt Jeſus. Therefore to *reign in Life* with Chriſt Jeſus, or to have the everlaſting Gift and Power of his Righteouſneſs in us, is *one* and the *ſame* Thing, and the *one only* Life and Immortality of Life, that was *firſt* made known to the World by the Goſpel.

Farther, St *John* ſaith, *This is the Record, that God hath given unto us eternal Life*, ſurely this is the *one Immortality* brought to Light by the Goſpel. But to ſhew us *what*, and *wherein* this immortal, or eternal Life conſiſts,

ſiſts, the Apoſtle adds, *and this Life is in his Son: He that hath the Son, hath Life, and he that hath not the Son, hath not Life.*

Therefore this Immortality, or eternal Life given unto us of God, not only has nothing in it concerning the *natural Immortality* of Souls, but is neceſſarily to be underſtood of quite another Matter.

For they only can have *this* eternal Life given to them of God, who *have the Son*; therefore it has no relation to the *natural* Immortality of Souls, and they can *only have the Son*, of whom it can be truly ſaid, that *Chriſt is of God become Wiſdom and Righteouſneſs, and Sanctification to them.*

From all theſe Paſſages, the Proof is as ſtrong, as words can make any Thing to be, that the *one Immortality of Life firſt made known* by the Goſpel, is, and can be in itſelf, nothing elſe, but the *one* immortal *Life*, *Spirit* and *Righteouſneſs* of Chriſt, *begotten* and *brought to Light* in our Souls, in, and by, and through the efficacious Power, and availing Merits of all that he was, did, ſuffered and obtained in our Nature.

This Truth is farther confirmed to us by Chriſt himſelf, who in a Variety of the ſtrongeſt Forms of Expreſſion, has confined *all Life* to himſelf, and ſhewn us, that nothing is, or can be eternal Life *given unto us of God*, but ſolely that Life, which we have from him, by our *full Union* with, and

Exiſtence

Exiſtence in Him, as the Branch is, and has its Life in and from the Vine, on which it grows.

Thus, I am the *Way*, the *Truth* and the *Life*, therefore *no other* Life manifeſted by Him, but the *one Life*, that is in Him, no other Immortality offered, or made known to *his*, but the ever *enduring Union* of his immortal Holineſs of Life, brought forth by a Birth of his Nature, and Spirit in them.

Again, *He that believeth in me, though he were dead, yet ſhall he live.* How dead? Why in the Death of Sin. How live? Why in a *Life* free from the *Death* of Sin, obtained by the righteous Life of Chriſt begotten in Him. Therefore *Chriſt in us*, is the *one Immortality* of Life, which we have from Him.

Again, *Except ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life in you.* Therefore no Life, or Immortality of Life brought to Light by Chriſt Jeſus, as a *new Doctrine, firſt* made known to the World by Him, but the *one Immortality*, which is only to be had by *eating his Fleſh*, and *drinking his Blood.*

Whoſo eateth my Fleſh and *drinketh my Blood, hath eternal Life.* Surely *this* eternal Life, is the *one Immortality* of Life, brought to Light by the Goſpel, and conſequently no Poſſibility of its being underſtood of the

natural

natural Immortality of Souls, or their *physical* Power of perpetual *Duration* in their creaturely Life.

For how ridiculous would it be, to say, that Souls, or Spirits, could have no Life of *Natural Duration, except they did eat the Flesh and drink the* Blood of Christ? And yet this must be said both of the Devils, and damned Souls, if the immortal Life here spoken of, as only possible to be had from this eating of Christ's Flesh and Blood, could possibly mean a *natural Duration*, or *Immortality* of Souls.

Farther, the Reason given by our blessed Lord, for this eating *&c.* is a still farther Proof of all that has been urged above. *He that eateth my Flesh and drinketh my Blood, dwelleth in me, and I in Him.* Therefore the eating the Flesh of Christ, is *Eternal Life*, for this only Reason, because by such eating, *Christ dwelleth in us, and we in Him.*

Therefore our *dwelling* in Christ, and *He in us*, is the *one eternal*, or *immortal* Life, *only* and *first* made known by the coming of Christ; farther asserted in these other words; *as I live by the Father, so He that eateth me, even He shall live by me.* Therefore no Life or Immortality of Life offered to Christians, but such an *intimate essential Unity*, or Oneness of Life, in and with Christ, as is that of the Son, in and with the Father. Agreeable to this Unity is the Prayer of Christ

for

for all that are, or ſhall be *his*, *that they all may be one, as thou Father art in me, and I in Thee, that they alſo may be one in us: — I in them, and Thou in me, that they may be made perfect in one.*

As another full Proof of all that has been ſaid, it may be added, that the Life and Immortality brought to Light by the Goſpel, is *purely conditional*, and only offered to Mankind, as a *Gift of God*, upon *certain Terms*. And therefore does not, cannot mean an Immortality of the Soul's *creaturely Life*, or its *perpetual natural* Duration in a future State.

Thus, *God gave his only begotten Son, that whoſoever believed on Him, ſhould not periſh, but have everlaſting Life. Ye will not come to me, that ye may have Life.* Therefore the Immortality of Life revealed by the Goſpel, is purely *conditional*, and *adventitious* to the Soul, ſuch as may be received, or not received, and conſequently cannot poſſibly be, or mean a *natural Immortality*, or perpetual Exiſtence of the Soul, for ſuch Immortality, if belonging to the Soul, is the Immortality of its own creaturely Life, which it has no Power of freely receiving, or not receiving upon *Terms*.

My Sheep, ſaith Chriſt, *hear my Voice, and I give unto them eternal Life, and they ſhall never periſh.* Now if by eternal Life, was here meant the *eternal Duration* of the Soul's crea-

creaturely Life, then it would certainly follow, that thoſe who *periſh*, becauſe they have not this eternal Life, would be proved to loſe their natural Exiſtence, and become totally annihilated. So plain is it in the higheſt Degree, from all Scripture, that the Goſpel does not *firſt* make known to the World an Immortality of Life, conſidered as the *perpetual Duration* of its creaturely Life, but *only* and *ſolely* ſets forth ſuch an *Immortality of Life*, as has no neceſſary Connexion with the creaturely Life of the Soul; but may belong to it, or not belong to it, be received, or not received by it, according to its Faith, or want of Faith in God and Chriſt.

For if the natural Duration of the Soul, was not a Thing entirely diſtinct from, and independent of *this Immortality* made known by the Goſpel, how could the Soul be capable either of receiving ſuch a Promiſe, or the Thing promiſed? Muſt not that which receives, be diſtinct, and different from that which is received? Therefore the Immortality, made known as the Gift of God to the Soul, is, and muſt be a Life quite *diſtinct*, and *different* from the *natural, creaturely Life* that receives it. It has only, and ſolely the Nature of a Bleſſing; therefore as that which wants, and is capable of being bleſſed, muſt have its own Nature and Exiſtence in itſelf, of quite a different Kind from

from the Bleſſing, that may, or may not be beſtowed upon it; ſo it is with the *natural Life* of the Soul, it muſt have an Exiſtence in itſelf, entirely different in Nature and Kind, from that Bleſſing of a heavenly *Immortality*, freely given by God to it, which is nothing elſe but a celeſtial *Holineſs*, *Purity* and *Perfection* brought forth in the Soul, by its having the eternal WORD and SPIRIT of God again reſtored to, and united with it; called *Immortality*, not becauſe of its *eternal Duration*, but becauſe *eternally free* from *all that*, which is *Death*, or the deadly Evil of Sin in the Soul; called alſo ſo, in Oppoſition to that *natural Immortality*, or Duration of Devils, and damned Souls, which though never ceaſing, is only an *eternal Death*, not becauſe it wants Life, but becauſe the *Image* and *Likeneſs of God* is no longer living in it.—So that no Argument, from what is ſaid of the Life and Immortality made known by the Goſpel, can be drawn into a Proof, that the Doctrine, or Belief of a future State, was not the general Belief of the World before. Becauſe the Immortality preached by the Goſpel, is a Thing quite diſtinct and different from the natural, perpetual Duration of the Soul, and means neither more, nor leſs, than that *Glory, and Perfection of a divine Life*, to which *Adam* died the very Day that He did eat of the

the forbidden Tree, and which is quickened and revived again, in and by the whole Proceſs of Chriſt in our Nature. Which Glory of a divine Life, whether it be called, the *Image and Likeneſs of* God, as in the Creation of *Adam*, or a being *born again* of the SPIRIT, and WORD, as in our Regeneration, or *Life and Immortality*, as by St *Paul*; only one and the ſame Thing is meant by all theſe three different Expreſſions. For it is juſt one and the ſame divine Truth to ſay, that *Life and Immortality* was brought to Light by the Creation of *Adam*, as to ſay that *Life and Immortality* was brought to Light by Jeſus Chriſt; for as Chriſt came only to *ſeek*, and *reſtore* that which was *loſt*, ſo the Life and Immortality which came by him, is that *ſame Life and Immortality*, which firſt *came to Light* in and by the Creation of *Adam*, or He could not have fallen from it, or wanted the Reſtoration of it by Jeſus Chriſt. Therefore all that is meant by Life and Immortality coming *only* by Jeſus Chriſt, is only this, that He, by all that He *was* and *did*, and ſuffered, and obtained by his Proceſs, was the *firſt* and *only* poſſible *Reſtorer* of that heavenly Purity and Perfection in Man, which was *firſt* brought to Light in and by the Creation of *Adam*. — And to ſay, that this Life and Immortality was *firſt* made *known*, and *publiſhed* from Heaven, by

by the Creation of *Adam*, is the ſame divine and indubitable Truth, as to ſay, that *Adam* was created in the *Image and Likeneſs of God.*

I come now, my Lord, to my ſecond Propoſition, namely, to ſhew, that the *Doctrine of a future* State, or the Immortality of the Soul, was not *deſignedly ſecreted*, or *induſtriouſly hidden* from the Eyes of the People of God by the Types and Figures of the Moſaic Diſpenſation. — My Reaſons for it are as follow. *Firſt*, becauſe it is a groundleſs Fiction and highly unworthy of God, to ſuppoſe, that it was, or could be the Nature and End of thoſe Types and Figures, deſignedly to *ſecrete*, or induſtriouſly to *hide* from the People of God, the Knowledge or Perception *of any Truth*, natural, or divine, much leſs the Knowledge of a Truth, abſolutely *neceſſary*, and eſſential to the very Poſſibility of any ſpiritual Relation, or religious Communication between God and Man, as that of the Immortality of the Soul, is, and muſt be. — For though the Moſaic State, may be juſtly called a *Shadow of Death*, becauſe the Power of Death, or Sin, was not deſtroyed in it, and a *Region of Darkneſs*, when compared to that *Light* which has ariſen from the *Proceſs* of Chriſt; yet conſidered as it was in itſelf, and ſo far as it went, and could go, and with regard to the People under

it, it was a Degree of *Light*, and a Degree of *Life*, it was *ſome Progreſs* in the Victory over Death, it was *ſome opening* of divine Light, a true Help to ſuch kind of Knowledge, as could be had in ſuch a State, as was only formed to ſupport, and keep up a Faith, and Hope, and Expectation of ſuch a Redemption to come, as had been promiſed from the Beginning of the World, but could have no open Manifeſtation in, or through any Age, till its *own Exiſtence* manifeſted itſelf.——It is therefore a groſs Miſtaking the *whole Nature* of the Law, to conſider its Types and Figures as *deſignedly* covering, or hiding any Thing from the Knowledge of Man.—Their Deſign was quite the Contrary, namely, to convey *new* Light, and *farther* Information. And though they may be ſaid to be a *ſhadowy*, and imperfect Repreſentation, yet its whole Meaning, and Intent is, to lead to, and give ſome Knowledge of the Subſtance; and by its Marks and Signs to make the Things to come be more expected, than they would have been without ſuch Types and Figures.

Doctor *Warburton*, ſpeaking of typical Repreſentation, ſaith, *it neceſſarily implies the throwing a Thing into Shade, and ſecreting it from vulgar Knowledge.*

Typical Repreſentation, in the *Law*, is not, cannot be the *Throwing a Thing into Shade*, or *ſecreting* it from *vulgar Knowledge*. For this

this ſuppoſes the Thing typified to have been already *in Exiſtence*, or it could not be *thrown* into Shade, or *ſecreted* from vulgar Knowledge. But all this hath no Place in the Moſaic Types and Figures, they are not the putting any Thing *already Exiſtent*, under a Cover from Inſpection, but are a *Degree* of Light caſt upon ſuch a Matter, as had *never ſhewn* itſelf, and which could therefore only be typically intimated, or pointed at, till it came into actual Exiſtence.

Again, that typical Repreſentation does not *neceſſarily imply*, *the throwing a Thing into Shade*, *and ſecreting it from vulgar Knowledge*, is plain from hence.—Water-Baptiſm, and Bread and Wine in the Sacrament, are certainly, and merely corporeal Types and Figures of ſpiritual Things; but if it was *neceſſarily eſſential* to typical Repreſentation, *to throw Things into Shade*, *and ſecrete them from vulgar Knowledge*, it would neceſſarily follow, that theſe two Sacraments could have no other End, but to caſt the ſpiritual Things of the Goſpel into Shade, and Darkneſs, and ſecrete them from vulgar Knowledge. Type, Figure, and human Language, with regard to ſpiritual Things, have the ſame *kind* of Imperfection, though not in the ſame *Degree*, but yet teaching and informing, is the End and Deſign of both of them.

Of the Moſaic Types therefore it may juſtly be affirmed, that they were ſo far from

designedly hiding, or covering any Truths from Man, that their whole Nature and Intent was, to *uncover*, and make *less hidden* (as far as they could) such Things as at that Time, could not be *seen*, or *known* as they were in themselves.—For nothing could possibly manifest the real Nature, Power, Operation and Efficacy of Christ's Process (the one only Thing typified) but its own real Nature, its own full Power, and redeeming Efficacy, come into *actual Existence in all its Parts*.—Therefore through every Age of the World, from the first Promise made to *Adam*, of *a Seed of the Woman to bruise the Head of the Serpent*, to that Time, all the religious Goodness of Mankind consisted in their *walking before God* in an *implicit Faith* of a full Redemption, made known to them under the Representation of a Seed of the Woman, overcoming the Mischief that the Serpent had done to them.—And through this *Faith alone* it was, that all the holy Men of old had their Righteousness, and Peace, and Union with God. And *God was not ashamed to be called their God, inasmuch as having received the Promises, and seen them afar off, and embraced them, they confessed they were Strangers and Pilgrims on Earth, desired a heavenly Country, and through Faith looked for a City whose Builder and Maker is God.*

Hence are the following great Truths of Religion undeniably evident, (1) That *Faith in Christ*,

Chriſt, has always been, and always muſt be, the *one only* Ground of all Righteouſneſs, and Salvation poſſible to Man, in any Age of the World, paſt, preſent, or to come. (2) That *this Faith* itſelf, and all its Power and Efficacy, has *always*, as fully proceeded from Chriſt *alone*, as the Faith of thoſe who believed in him, when come in the Fleſh. For as then Chriſt truly ſaid of himſelf, *without me ye can do nothing*, ſo it was equally true of the firſt promiſed Seed of the Woman, *that without it*, nothing good could have been done by fallen Man. No *Abel*, no *Seth*, *Enoch*, or *Noah*, *&c.* could have appeared amongſt Mankind. (3) Not a Son of *Adam*, but has the *firſt Seed* of the Woman within him, the very ſame *ſeed* and *Power* of Chriſt in his Soul, from whence all the Saints of God, both before, and ſince the Birth of Chriſt, have had all their Holineſs, Purity and Perfection.

Therefore, (4) the Covenant of God with all Mankind through Chriſt, is a *living*, *operative* Covenant of *Life* and *Immortality*, not *firſt* begun, or firſt made *known*, when Chriſt was on Earth, and died for us, but a Covenant as *antient* as our firſt Parents, as *univerſal* as their Offspring; every where, and in all Ages of the World, *vitally preſent* to, and actually *operative* in every Man that is born of a Woman, from the Beginning to the End of Time.—And what the

Apoſtle ſaith, that *God was in Chriſt Jeſus reconciling the World unto himſelf*, tells us a Truth and Goodneſs of God, that equally reſpects, and extends itſelf to every Nation, People, and Language, that ever hath been, or ever ſhall be upon the Face of the Earth.——*Shem*, *Ham*, and *Japhet*, Heathens, Turks, Jews, and Chriſtians, are all from one Parent, and all in *one* and the *ſame* Covenant of Life. For the *Seed* of the Woman, the true and only Source of a heavenly Birth of Life, is with, and in them all, however they may in their ſeveral, and different Ways, act and rebel againſt it.——Yet this is an eternal Truth, that God's Covenant ſtandeth ſure and ſtedfaſt, and no Man, whereever born, can poſſibly *be ſeparated from the Love of God, which is in Chriſt Jeſus*; it will always be *active*, and *operative* in every Individual of human Nature, till the laſt, great Separation of all that is Good, from all that is Evil, and the *End* ſhall be again in the *Beginning*.

But to return. As an *implicit Faith* in a promiſed Redemption, was all the Religion of the old World, and their *true Union* with all the *whole Proceſs* of a Chriſt to come; ſo on the other Hand, all that could be done by the infinite Wiſdom and Goodneſs of God, was according to the Fitneſs of Times, Seaſons and Occaſions (only known to Himſelf) to give forth ſuch typical and prophetick

prophetick Intimations of this Redemption, as ſhould more and more direct and confirm their Faith, and prepare them and the World to ſee, and find, and know, that the whole Proceſs of Chriſt, when finiſhed, was that *very Redemption* firſt promiſed to all the World, in the Promiſe made to the firſt and common Father of all Mankind, and through ſucceeding Ages kept conſtantly in View, by a Train of Types and Propheſies pointing at it.

Secondly, As the Hiſtory and Ritual of *Moſes* did not, could not poſſibly *deſign* to take away Light or Knowledge of any divine Truths from the People of God, ſo leaſt of all could they *deſignedly* hide, or ſecrete from them a *Senſe*, and *Belief* of the natural Immortality, or perpetual Duration of the Soul's Life. A Truth abſolutely *neceſſary* and *eſſential* to the very Poſſibility of any ſpiritual Relation, or religious Communion between God and Man.

And indeed, *Moſes* is as entirely free from any ſuch *Deſign*, as the Apoſtles themſelves.

For to ſay, that the Moſaic Hiſtory, and Types of the Law have *deſignedly* hid, and ſecreted from the People of God, all Thought and Senſe of the *natural Immortality* of the Soul, is as falſe, as bold, and extravagant, as to ſay the ſame Thing of the Goſpel.

For in the New Teſtament, not a Word is to be found, that expreſſly affirms the Soul to be *naturally Immortal*; in this Reſpect the Law and the Goſpel are equally ſilent; and yet neither of them *ſecrete*, or *hide* it from the People of God, but both of them do *equally* and *fully* prove, and with the ſame Kind of Proof, the abſolute Neceſſity of believing it.

For as in the Goſpel it is never expreſſly mentioned, or aſſerted, and yet is *fully proved*, becauſe *unavoidably* ſuppoſed, and *neceſſarily* implied in and by the *open*, and *plain* Doctrines of the Goſpel: ſo it is with the Books of *Moſes*, they never mention, or *expreſly* affirm the *natural Immortality* of the Soul, and yet give *one*, and the *ſame* full Proof of it, as the Goſpel doth. Becauſe the open and expreſs Doctrines of the Moſaic, and every other Diſpenſation of God, from *Adam* to Chriſt, do openly teach Doctrines, which not by *Inference* and *Deduction*, but in the firſt and plain Nature of the Thing, *unavoidably* require, and neceſſarily imply, a real, natural Immortality, or never-ceaſing Duration of the human Soul, and the common Belief of it in all Ages of the Church before the coming of Chriſt.

That the Goſpel never *expreſsly* aſſerts any Thing about the *natural* Immortality of the Soul's Life, is enough ſhewn in the above Eſtabliſhment of my firſt Propoſition. Where

it

it is proved in the fulleſt Manner, that the *one Immortality* brought to Light by the Goſpel, is nothing elſe in its whole Nature but that *immortal new Birth of Holineſs*, brought forth and quickened again in the *natural Life* of the Soul, in and by, and through the all-powerful, life-giving Proceſs of Chriſt in our fallen Nature. Which Immortality is nothing elſe in itſelf, but our *eternal Union in, and with the heavenly Life and Spirit of Chriſt.*

But the Gift of this Immortality in, and with Chriſt living in us, is a full Demonſtration of the *natural* Immortality of the Soul, becauſe it muſt be *neceſſarily* implied, and unavoidably ſuppoſed in the Power that we have to receive it. For an ever-enduring Holineſs, and heavenly Perfection of Life, can only be given to, or received by an ever-enduring Creature.

For that which can loſe, or again receive an *immortal Union*, or Fellowſhip with Chriſt, muſt of all Neceſſity be immortal in its *own creaturely* Life, and have a *natural* Life of its own, entirely independent of, and diſtinct from that immortal Union with Chriſt, which it may, or may not receive.

Now according to the Tenor of the Goſpel, this want of Union with Chriſt, is, and is called *eternal Death*: Therefore the Soul muſt have an *ever-enduring Nature* in itſelf, or it could not be capable of an eternal Death.

On

On the other Hand, the obtaining of this Union with Chriſt, is the *one Life* and Immortality brought to Light by the Goſpel, therefore this Immortality alſo *unavoidably* requires, and *neceſſarily* implies the perpetual Duration of the Soul's natural Life. For ſurely it may be affirmed, that nothing but an ever-enduring Life, or Creature, is capable of poſſeſſing and enjoying an eternal, or everlaſting Gift.

Therefore the Goſpel, though never once expreſſly aſſerting, yet continually demonſtrates the *natural* Immortality of the Soul.

And this is the whole Truth of the Matter, with regard to the Moſaic Hiſtory and Types; they juſt *hide* it, in the ſame Manner as the Goſpel hides it, that is, not at all; and they fully prove it, in the ſame Manner as the Goſpel proves it, by Doctrines which *neceſſarily* require, and abſolutely imply it, in the firſt Conception of them.

For the Hiſtory of the Creation and the Fall of Man, contains an expreſs Covenant of a Redemption, promiſed to *Adam* and all his fallen Poſterity, in which *a Seed of the Woman* ſhould do away the Evil, which the Serpent, or firſt Deceiver, had brought into the human Nature, that is, ſhould reſtore the *firſt, loſt, heavenly Life* of Paradiſe to all Mankind.

But this Covenant with God, and the immediate Benefit and Bleſſing of it, could neither be *wanted* nor *received*, but by *immortal* Creatures, that *believed* themſelves to have an Immor-

Immortality of Life, which had loſt that Glory and Perfection which belonged to it at the firſt. Nor could ſuch immortal Creatures have any Power of receiving, or entering into this Covenant any other way, than by an *abſolute*, *implicit*, *unlimited* Faith in God. For it was a Covenant of an *aſſured Redemption*, or return of their *firſt Glory* of Life, without the *leaſt Intimation* of the Time, or Age, *when*, or the Means, or Manner, *how*, it was to be brought to paſs. Therefore ſuch a Covenant, and ſuch a Faith, in the very firſt Conception of them, without the leaſt Reaſoning or Deduction, *abſolutely* imply, and *neceſſarily* require a *full Belief* of a future State.

And how could Almighty God better keep up a full Senſe and Belief of it, or more fix and radicate it in the Hearts and Conſciences of Men, than by placing, and fixing all their *Faith*, *Hope*, *Life*, and *Comfort*, in a Redemption *certainly* to come upon all the World, and yet might or might not come, till half the World was dead?

Or how could Mankind poſſibly give into this Faith, had they had the leaſt *Doubt* or *Suſpicion* of the Certainty of a Life to come? For their Faith in ſuch a promiſed and expected Redemption, could not in the ſmalleſt Degree, be either more or leſs, than their Faith in, and Dependance upon a future State.

Therefore

Therefore God's teaching, and requiring this Faith of them, was in the higheſt Degree his teaching, and requiring them to believe the *natural, ever-enduring* Life of their Souls. Conſequently, in the firſt Revelation of God to Man, Life and Immortality, as it means an ever-enduring State of the Soul, was as *fully*, and in the *ſame Degree* brought to Light, as in the Revelation of the Goſpel. For the Proof of it is juſt the ſame in one, as in the other.

In the Goſpel it is proved, becauſe an Immortality of a *heavenly Life* is made known, purchaſed and given by Chriſt, which neceſſarily ſuppoſes, and implies an immortal *Nature* in Man, or He could not *receive*, or *partake* of it.

In the firſt Revelation, it is equally proved, becauſe a *Redemption to come*, that was to be waited for, and obtained by an *implicit Faith*, without any Regard to, or *Knowledge* of the Time when it was to appear, whether before or after many and many Generations of Men were dead and gone, unavoidably requires, and neceſſarily implies a *full Belief* of a State belonging to Man, that is beyond Time, and the Death of the Body.

This Proof of the *natural Immortality* of the Soul, thus inſeparable from the firſt Revelation of God, is ſo ſtrong, that nothing need, or hardly can be added to it. For how could God more fully aſſert the Immortality of our

Nature,

Nature, than by requiring our Faith in *ſuch a Redemption?* Or how could Man more ſtrongly declare his *full Belief* of, and Dependance upon ſuch Immortality, than by his Faith in a Redemption that had nothing to do with *Time*, or the *Life*, or *Death* of the Body in this preſent World?

Again, The Murder, or rather the Martyrdom of *Abel*, and the Tranſlation of *Enoch* into Heaven, both recorded by *Moſes* for the Inſtruction of the People in this very Point, are two undeniable Examples, or rather *firſt Fruits* of the Redemption promiſed to *Adam*, and all Mankind; two invincible Proofs, that this *firſt* Covenant was certainly a Covenant of *Life and Immortality* in a future State, confirmed to Mankind by *Facts* ſtrong and convincing, like thoſe of Chriſt's Reſurrection from Death, and Aſcenſion into Heaven.

For immediately after a Covenant of Redemption was made with all Mankind, the *Firſt good* Man after it, in the very Beginning of the World, and the *Beginning* of his own Life, after his *firſt Act* of divine Worſhip, and as ſoon as God had declared his *good Pleaſure* in it, this firſt good Man was ſlaughtered like a Beaſt, and his Blood poured out upon the Earth.

Now can there poſſibly be a fuller Demonſtration, that the Covenant of Redemption made by God with Man, was for a Life and Immortality in *another* or *future* State? Otherwiſe

therwiſe it muſt follow, that the firſt good Man in the World loſt all the Benefit of God's Covenant, merely *becauſe* he was *good*; that He loſt all the Life that he had to loſe, and all that was dear and precious both to Body and Soul, *merely* through the *Devotion* that he ſhewed towards God, and the *Favour* which God ſhewed towards him.

Therefore either *Abel*'s Blood cries aloud the *abſolute Certainty* of a future State, or *Abel* muſt be ſaid to have been *undone*, *ruined*, and utterly *deprived* of all that was, or could be *any good* to him, purely becauſe of a Friendſhip *diſcovered* between God and him.

This Fact therefore, recorded by the Spirit of God through *Moſes*, tells, and aſſures all the Moſaic Generations in the ſtrongeſt Manner, that *another* Life and *another* World belonged to *Abel* and to them, beſides that which *Abel* loſt by his Death. Does it not as directly, and openly declare this to them, as when Chriſt ſaid, his *Kingdom was not of this World?* Does it not ſay the ſame Thing to them, as when Chriſt ſaid to his Diſciples, *fear not them that can only kill the Body?* The ſame Thing, as the Voice from Heaven, which cried, *Bleſſed are the Dead that die in the Lord?*

Again, Another Proof of the ſame Force and Kind, is the Tranſlation of *Enoch*. The Spirit of God ſaith by *Moſes*, *Enoch walked with God, and was not, for God took him.* Now, could any the moſt expreſſive Form of Words, have

have told the antient World with more Certainty than this Fact does, that God's Covenant with Man, was for a Kingdom of Heaven?

Our bleſſed Lord, when ſpeaking of his own Departure out of this World, ſaith to his Diſciples, *I go to prepare a Place for you, that where I am, there ye may be alſo.* And does not *Enoch*'s Tranſlation into Heaven, directly and fully ſay as much, as if he had been ſent again by God to ſay, *God has taken me from this World into Heaven, to make it manifeſt to you, that where I am gone, there are ye to come alſo.*

Behold here the adorable Goodneſs of God to the firſt and ſucceeding Ages of the World! Theſe two great Articles of Faith, which are now the Comfort and Support of the Chriſtian World, namely, Victory over Death, and Aſcenſion into Heaven, had the utmoſt and moſt convincing Proof given to them by God.

The old World, from the firſt Man, were all in a Covenant of Redemption.—Life and Immortality was in the fulleſt Manner, both by Doctrine and Example, made known to them, and nothing remained as a *Myſtery* or *Wiſdom hidden* in God, to be revealed in *the laſt Times*, but that *one only* Thing which could not be manifeſted, till by its own *actual Exiſtence* it manifeſted itſelf, namely, the wonderful, efficacious, meritorious Proceſs of Chriſt

Chriſt in our fallen Nature. By which Proceſs alone it was, that all the Faith as well before as after Chriſt, had all its Efficacy to a full obtaining of that heavenly Life, which the human Nature had loſt.

Thus ſtood the Faith of the Patriarchal World, which Faith in itſelf, or its true Root and Ground, was an incorruptible Seed, or Power of the WORD of God in their Souls, a Pledge of the heavenly Birth from above, a Taſting of the Powers of the World to come, *which having not ſeen, yet believing, they rejoiced with Joy unſpeakable and full of Glory.*

For as every Son of fallen *Adam* hath the Seed of the *Serpent*, the *Tree* of *Death*, the Power of *Satan* and Darkneſs made alive in him, from all which he has his Faith, his Hope, and Love of this World, his ever-working Covetouſneſs, Ambition, and Pride of Life; ſo every Son of *Adam*, from the firſt Covenant of Life reſtored in Paradiſe, is born into this World with the *Seed of the Woman*, the *Tree of Life*, and the Power of Chriſt, and Light from above in his Soul; whence alone, and from no other poſſible Thing elſe, he hath all his Faith, Hunger, Love and Deſire of God and heavenly Goodneſs, that he ever can have.

Hence it is, that the Faith and Religion of the firſt World was in Subſtance, Truth, and Reality, the very Chriſtian Faith and Chriſtian Religion, one and the ſame Way, Means, and

and Power of Salvation; which Oneneſs conſiſts unchangeably in this, that *Chriſt, the ſame Yeſterday, to Day, and for ever*, was the ſame one Mediator between God and Man from the Beginning of the World, one and the ſame Power of Life and Salvation to murdered *Abel*, as to martyr'd *Stephen*.

This Faith from this Original, was their true Peace, and Re-union with God through Jeſus Chriſt, the very ſame Faith of which Chriſt ſaith, *He that believeth in me ſhall never die*. The ſame Faith of which He again ſaith, *If any Man thirſt, let him come unto me and drink; he that believeth in me, out of his Belly ſhall flow Rivers of living Water*. The very ſame Faith of which He ſaith, He *that drinketh the Water that I ſhall give him, ſhall never thirſt. He that eateth my Fleſh, and drinketh my Blood, dwelleth in me and I in him*.

That this was the Nature and Power of the catholic, living, ſaving Faith, common to all the patriarchal Ages, we are fully aſſured by the Spirit of God in the Epiſtles to the *Corinthians* and *Hebrews*, telling in expreſs Words, *That they did all eat the ſame ſpiritual Meat, did all drink the ſame ſpiritual Drink, for they drank of that ſpiritual Rock that followed them, and that Rock was Chriſt*.

Are we not here told expreſſly by the Spirit of God, that very *ſame Thing* of the patriarchal Generations, which the Chriſt of God ſaid to thoſe that believed in Him, that

by eating his Flesh, and drinking his Blood, they have eternal Life.

In the eleventh Chapter of the Epistle to the *Hebrews*, the same Spirit of God, speaking of the patriarchal Ages, saith, *All these died in Faith, not having received the Promises, but having seen them afar off, and were perswaded of them, and embraced them, and confessed they were Strangers and Pilgrims on Earth, — who desired a better Country, that is, an Heavenly.*

Dr *Warburton* is so out of Humour with this whole Chapter, thus full of patriarchal Light and Glory, that he gives it the heathenish Name of the *Palladium of the Cause*, which he had undertaken to demolish. And he accordingly attacks it with a Number of critical Inventions, that may as truly be called heathenish; for they are in direct Opposition to all Christian Theology.

For he thus begins; He will have it, that the Faith set forth in this whole Chapter, is concerning a *Faith in the Abstract*, and not a *specific Faith* in the Messiah. An Invention, as little grounded in the Gospel, as Goodness *in the Abstract*, in opposition to *specific* Goodness. Goodness in the *Abstract*, if it hath any meaning, is all Goodness, and therefore must have every Species of Goodness in it; so Faith in the *Abstract*, if it hath any meaning, is all Faith, and therefore must have every Species of Faith in it. Now if the Doctor will have the Apostle speak of a Faith

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in the Abſtract, which yet wants the ſpecific Faith in the Meſſiah, his Faith in the Abſtract, is but like that Goodneſs in the Abſtract, which keepeth the whole Law, and yet offendeth in one Point.

His firſt Reaſon, why this whole Chapter is concerning a Faith in the *Abſtract*, and not a Faith in the Meſſiah, is taken from that Definition of Faith there given, namely, *The Subſtance of Things hoped for, the Evidence of Things not ſeen.*

And yet this very Definition, if it had been ever ſo much intended, to give the moſt preciſe and diſtinct Idea of the Nature of Faith in the Meſſiah, could not have been better expreſſed, for there is every Thing in it, that can fully and truly ſet forth that very Faith above all Miſtake. For if Faith in a Meſſiah to come, muſt be a Faith in Things hoped for, and a Reliance and Dependance upon the Certainty of Things not ſeen, if this, and nothing but this, can be a true Faith in a Meſſiah to come, how could it poſſibly be more preciſely deſcribed, or more directly pointed at, than by making it to be *the Subſtance of Things hoped for, the Evidence of Things not ſeen?*

For in this Definition, not only the true *Object*, but the true *Efficacy* of Faith in the Meſſiah is fully ſet forth, in that it is made to be ſuch a real, vital Foretaſte, and Participation of Things hoped for, and not ſeen,

as is juſtly called, the very *Subſtance* and *Evidence* of them.

Again, the Doctor appeals to the following Words, as another Proof, that the Faith deſcribed in this Chapter, is not a Faith in the Meſſiah, viz. *He that cometh to God, muſt believe that He is, and that He is a Rewarder of all thoſe that diligently ſeek Him.* Which Words contain neither more nor leſs, than if it had been ſaid, *He that cometh to God, muſt believe that He is a Fulfiller of his Promiſes to all thoſe that truly believe in Him, and them:* For God cannot be conſidered as a *Rewarder* of Mankind, in any other Senſe, than as He is a *Fulfiller* of his Promiſes made to Mankind in the Covenant of a Meſſiah. For God could not give, nor Man receive any Rewards or Bleſſings, but in and through the one Mediator Chriſt Jeſus.—Without Him no poſſible Intercourſe, or Reconciliation between God and fallen Man. Therefore to truſt, or believe in God, as a Rewarder, and Bleſſer, is the very Truth, and Reality of a right Faith in the Meſſiah.

The Doctor has another Proof, which He ſays, puts the Matter *out of all Doubt*, which is this. In this Chapter it is ſaid, by Faith *Rahab* the Harlot eſcaped, by Faith the *Iſraelites* paſſed through the Red Sea, by Faith the Walls of *Jericho* fell down. *But was any of this*, ſaith the Doctor, a *Faith in Jeſus the Meſſiah?*

Now

Now not to rob this Argumentation of any of its Strength, it must be allowed to proceed thus.

Joshua's Faith could not be in the Messiah, or the Promises of God made to his Forefathers. But why so? Because by his Faith the *Walls* of *Jericho* fell down.

Just as theologically argued, as if it had been said, *Abel*'s Faith could not possibly be a Faith in the Seed of the Woman, promised to his Parents; because by his Faith *he offered unto God a more acceptable Sacrifice than Cain.*

Enoch's Faith could not be in a Messiah to come, because by his Faith he was immediately taken up to God.

Abraham's Faith could not be in the Messiah, because by his Faith, *He sojourned in a strange Country, chose to dwell in Tents, and looked for a City that hath Foundations, whose Builder and Maker is God.* His Faith could not be in a Messiah to come, in a Redeemer given to all Mankind, because by his *Faith He offered up Isaac, his only begotten Son.*

Having set the Doctor's Argument in its best Light, no more need be said about the Worth of it.

At last comes his invincible Argument, which if it was as strong, as he gives out, all that went before might have been spared.

" To evince it impossible, says the Doc-
" tor, that Faith in the Messiah, should be

 " meant

" meant by the Faith in this eleventh Chap-
" ter, the Apoſtle expreſſly ſaith, that all
" thoſe, to whom he aſſigns this Faith, had
" *not received the Promiſes*, therefore they
" could not have Faith in that, which was
" never propoſed to their Faith. For how
" ſhould they believe on him of whom they
" had not heard?"

Now if this Argument has any good Logic, or true Theology in it, it muſt neceſſarily follow, that no one, whether Patriarch or Prophet, before, or after the Law, ever had, or could have *Faith* in the Meſſiah, for all who died before the Birth of Chriſt, muſt have died *without receiving the Promiſes*, which only could, and were then *firſt* received, when good old *Simeon* could ſing, *Lord, now letteſt thou thy Servant depart in Peace, for mine Eyes have ſeen thy Salvation.* Till this Time, there was no *Receiving* of the Promiſes.

St *Paul*, ſpeaking to the *Jews*, ſaith, *Behold, we declare unto you glad Tidings, how that the Promiſe, which was made unto the Fathers, God hath fulfilled the ſame to us their Children.*

Here, by the Spirit of God himſelf, is made known to us, the true Difference between receiving, and not receiving the Promiſes. The Fathers, to whom the Promiſes were *only made*, and who could *only ſee them afar off*, are thoſe who died without receiving the Promiſes, that is, without receiving the Things

Things promiſed. And their Children who lived to ſee the Promiſes *fulfilled*, are they that can be only ſaid to have received the Promiſes, that is, the Things promiſed.

Farther, the Spirit of God ſaith, *All theſe died in the Faith, not having received the Promiſes.*

But *why*, or *how* could they die in this Faith? It was for this *only Reaſon*, becauſe they had *not received* the Promiſes, that is, the Things promiſed. For if they had, they could not have died in Faith, but in the Enjoyment of the Things promiſed.

The Doctor therefore has unluckily pitched upon That, as an Argument againſt the *Poſſibility* of their Faith in the Meſſiah, which is in itſelf the only true Reaſon, why they could poſſibly *die in the Faith of Him.* For the holy Spirit ſaith, they all died *in the Faith*; and then the Reaſon is added, why they did, and could, *namely*, becauſe *not having received the Promiſes*, therefore their not having received the Promiſes, is the Reaſon why they could die in the Faith of them. And their Faith had this Foundation, becauſe they had ſeen the Things promiſed, as *afar off*, that is, long after their own Deaths, and therefore to be *fulfilled*, or made good in a future Life. Conſequently, their Faith was in a Redemption to come in a Life after this; which ſurely may be affirmed to be a true and right Faith in the promiſed Meſſiah, or in *all That*, which had been pro-

miſed, or could be expected from the firſt joyful Notice, and abſolutely infallible Aſſurance which God gave of Him, *in a Seed of the Woman to bruiſe the Head of the Serpent.* Which in Goſpel Language is called, *deſtroying the Works of the Devil,* and bringing all that to Life and Immortality again, which died in *Adam*'s Tranſgreſſion.

It is added of theſe holy Men dying in the Faith of Promiſes *ſeen afar off,* that they *were perſwaded of them, and embraced them, and confeſſed they were Strangers and Pilgrims on the Earth; and they that ſay ſuch Things, plainly declare, that they ſeek a better Country, that is, an Heavenly.*

What an Extravagance is it therefore in the learned Doctor, to ſay in the Words of the Apoſtle, *How ſhould they believe in Him of whom they have not heard;* as in the leaſt Degree applicable to thoſe departed Saints of the old World? For their Faith was in Promiſes *made* to them, but not *fulfilled* before their Deaths, which they beholding as afar off, died in the fulleſt Faith and Expectation of a bleſſed Life and heavenly Country in Virtue of them. Therefore they believed in *That,* of which they had *heard,* they knew what it was that they believed, *namely,* a Redemption from all the Evil of their fallen State, or Pilgrimage on Earth, to a Life in Heaven; which ſurely may be allowed not only to be a Faith in Him, who was to redeem

redeem them, but ſuch a Faith, as had all the Properties, and every Perfection, that the trueſt Faith in the Meſſiah to come, could poſſibly have. For as a Meſſiah to come, could only be acknowledged by an implicit Faith in *That*, which was to be done by Him; which was the Redemption of Mankind, or a Reſtoration of their firſt, loſt State of Life, ſo their Faith, however good and true, could only be a Fulneſs of Faith in the *Thing itſelf*, without knowing *what*, or what *manner* of Perſon, their Redeeming Meſſiah was to be. Which could only then be *firſt* known, when this promiſed Redeemer ſhould manifeſt Himſelf, as was done in the Wonderful Birth, and whole Proceſs of Chriſt in all its Parts.

Our bleſſed Lord ſaid to the *Jews*, *Your Father Abraham rejoiced to ſee my Day, and he ſaw it, and was glad.* Surely then *Abraham* had Faith in the Meſſiah, and yet he is numbered by the Apoſtle amongſt thoſe, who died not having received the Promiſes, that is, not having ſeen them *fulfilled*.

But now, though *Abraham*'s rejoicing at the Sight of that Day, was a ſufficient Proof, that his Faith was in the Meſſiah, yet the *implicit* Faith of the more antient, patriarchal World in *That*, which they had not ſeen, as *Abraham* had, was as *right*, as *full*, and *bleſſed* a Faith in the Meſſiah, as *Abraham*'s was. This point is abſolutely determined,

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in the following Words of Chriſt. *Thomas, becauſe thou haſt ſeen me, thou haſt believed; bleſſed are they, which have not ſeen, and yet have believed.*

This, and this alone, is the only real Difference between the Religion of the Faithful before, and after Chriſt. *Before Chriſt*, the Living Faith, and Subſtantial Hope, was in a Meſſiah to come in ſome wonderful, but unknown way of Power and Victory, over every Miſery into which Man was fallen. By this Faith, they ſtood under the bleſſed Power of the *Seed of the Woman*, and from Generation to Generation were kept in the one true Covenant of Grace, of Life, of Love and Union with God, through that very Croſs of Chriſt, which is now the Faith and Glory of Chriſtians.

After Chriſt, the ſame Living Faith, and Subſtantial Hope, rejoiced in a Meſſiah made known by a miraculous, and divine Birth, in the fallen human Nature, leading it through a neceſſary Proceſs of an efficacious Purification, redeeming and raiſing it out of every Evil of Life, of Death, of Sin and Hell, till it was placed, as God and Man in one Perſon, at the right Hand of God in Heaven.

Now when in Proceſs of Time, the one true Covenant of Life between God and all Mankind, had loſt much of its Effect, and the People of God had greatly fallen away from

from the Faith and Piety of the firſt Patriarchs, (and perhaps not more remarkably than the Chriſtian World is fallen from the Truth and Faith of the firſt apoſtolic Ages) it pleaſed God by his Servant *Moſes*, to introduce the Deſcendants of the Patriarchs into a new and farther *Covenant of Care, and Protection over them.*

Which Covenant was not a *ſucceeding true Part of*, or a *new progreſſive State* of that firſt one true Religion, that alone unites God and fallen Man, but was in its whole Nature, merely a Covenant of *outward Care and Protection*; not given for its own Sake, or becauſe of any intrinſic Goodneſs in its Waſhings and Purifications, but an Indulgence granted to the *Hardneſs of their Hearts*, as a *temporal Means* of keeping a fallen People from falling farther under the Blindneſs and Vanity of their earthly Minds.

The firſt Covenant was ſo perfect that nothing could be added to it, but the Manifeſtation of that which was promiſed in it, becauſe it contained *all the Power of Life*, that could work out Salvation, from the firſt to the laſt Man. It was a *Promiſe* of Life and Redemption to all Mankind, to be *fulfilled* in and by the *Seed* of the *Woman*. Now the *Promiſe*, and the *Fulfilling* of it, are not (as in human Matters) two *diſtant*, *ſeparate* Things, that begin at different Times, nor can the one ever be without the other.

other. They both began together, and muſt exiſt together. The End, that is, the *Fulfilling*, grows out of the Beginning, goes along with it, and has all its Efficacy from it; and the Beginning, that is, the *Promiſe*, is only ſo much of the *End*.

As theſe two cannot be ſeparated, ſo nothing can come between them, as dividing the one from the other. The Promiſe and the Fulfilling are but one *Thing*, one *Operation*, one *Gift* of God, the one only Redemption, Reconciliation, Satisfaction, and Atonement, that ever did, or ever can help fallen Man to Peace, Bleſſing and Union again with God. Nothing elſe can do it. Every Thing beſides the living Power, and Working of this firſt promiſed, or rather firſt given Seed of the Woman, is deſtitute of Life.

It is therefore a great Truth, that all that is ſaid in the Goſpel of the *Power* of Chriſt, and the *availing Efficacy* of his whole Proceſs, from his divine Birth to his Aſcenſion into Heaven, is in *Truth* and *Reality* ſo much ſaid of the *Why*, and the *How*, the Seed of the Woman has *worked* from the Beginning, and been the *one Power* of Salvation through every Age of the World.

For though the Viſibility and outward Manifeſtation of Chriſt's Proceſs, was and only could be firſt and *fully* known at his Aſcenſion into Heaven, yet its inward ſpiritual Power,

Power, in all its Parts, began with the firſt Covenant of Life, made with *Adam* and *Eve*. And though all was then as a hidden Life, under the Name of a *Seed of the Woman*, yet it had its divine *Power and Working* within, and brought Men to God by *that Spirit* of Chriſt, which manifeſted itſelf through all his Proceſs.

For as the holy Jeſus is but One, the very *ſame Yeſterday, to Day, and for ever*, ſo his Mediatorial, Redeeming Spirit in fallen Man, is but one, namely, the Spirit of his Proceſs, which is one and the ſame, always working in one and the ſame Manner, where it is ſubmitted to, as well before, as after his Incarnation; that is, whether it be called the *Seed* of the Woman, or *Jeſus Chriſt* born of the Virgin *Mary*. For the one is only the firſt, the other, the laſt Name of one and the ſame Redeeming Son of God. In the firſt Name, it was the Power of Jeſus, *living* in Man, in the laſt Name it was Jeſus Himſelf become Man.

Not the ſmalleſt Spark of Goodneſs ever ſprung up in fallen Man, no kind of Faith, Hope, or Truſt in God, no Patience in Adverſity, no Self-denial, no Love of God, or Deſire of doing his Will, no Truth of Humility, Meekneſs, and Compaſſion, ever did, or could work in the Heart and Spirit of any Son of *Adam*, but ſolely for this Reaſon, becauſe all *theſe Tempers* were the Spirit of Chriſt's

Christ's Process, *which Spirit* was inspoken, or ingrafted into fallen Man, *as soon* as God looked with Pity, Compassion, Love and Relief towards *Adam* and *Eve*.

For this *Looking* of God with Compassion, Love and Relief at Man, was in Truth the *very Beginning* of the Incarnation of the Son of God; for it was not something *without*, or *separate* from Man, (because God is not without or separate) but it was divine Compassion, Love and Relief, *inwardly working* in the inmost Ground of the Life of Man; which blessed Power of the *redeeming Love* of God in the Soul, was at first called the *Seed of the Woman*, till by all kind of Evidence it was known, and found to be the Eternal Son of God born of a Virgin.

Now that which Christ did, suffered, and obtained in and through his Process in our Flesh, calling all to turn to God, to deny themselves, to be of his Spirit, to enter into the strictest Union with Him, giving heavenly Birth, and Life, and all divine Graces to Men, and yet only and solely *according to their Faith in Him*; That very same, the *Seed* of the Woman did, and from the Beginning was always doing in the same Way of Life, and Blessing, and heavenly Graces, yet only and solely *according to their Faith in it*.

The Loss of *this Faith* in the first Ages of Mankind, gave Birth to that which is called the *heathen*, or *rational* World, for they both began

began together, and are the ſame Thing, and brought forth a Race of People, full of Blindneſs, Wickedneſs, and Idolatry. For *ſo far* as they departed from *Faith*, ſo far they *fell from* God, under the Dominion and Government of their *Reaſon*, *Paſſions*, and *Appetites*. And thence began the Kingdom of this World, and the *Wiſdom* of this World, which had and ever muſt have full Power over every Man, as ſoon as He ceaſes to *live by Faith*.

For to live by Faith, always was, and always will be, living in the Kingdom of God; and to live by Reaſon, always was, and always will be, living as a Heathen, under the Power of the Kingdom of this World.

Reaſoning inſtead of Faith, brought about the firſt Fall, and dreadful Change in the human Nature, no leſs than a real Death to God, and the Kingdom of Heaven. And nothing but *Faith* inſtead of Reaſoning, can give any one fallen Man Power to become again a Son of God. Now to the End of the World, this will be the *unalterable* Difference between *Faith* in God, and *Reaſoning* about the Things of God; they can never change their Place, Nature, or Effects; That which they were, and did to the firſt Man, that they will be, and do to the laſt.

Faith in God, is nothing elſe but a *full adhering* to God; and therefore it is one with God,

God, and God with it, and all that is holy, divine and good, may well be found in it.

Reaſoning, is nothing elſe, but a *full adhering* to ourſelves; and therefore, all that is *ſelfiſh*, *perverſe*, *corrupt*, and *ſerpentine* in fallen Man, muſt be kept up, and nouriſhed by it.

It matters not in what *Age*, or under what *Diſpenſation* of God we live; the *Neceſſity*, the *Nature*, and *Power* of Faith, is always the ſame; that *ſimple*, *illiterate*, *unreaſoning* Faith, that helped *Abraham* to Righteouſneſs, Life, and Union with God, is the *one Faith* that alone can be Juſtification, Life and Salvation to Chriſtians; or, which is the ſame Thing, can *alone be Chriſt in us, the Hope of Glory*. For Faith is nothing elſe, but ſo much of the Nature, and Spirit of Chriſt, *born and living* in us. *I came*, ſays Chriſt, *not to do my own Will, but the Will of Him that ſent me. My Meat and Drink is to do the Will of Him that ſent me.* This is the *whole Nature*, and Perfection of Faith. And as no one but Chriſt had Power to ſay this of Himſelf, ſo no one can have, or live in this Faith, but becauſe the divine Nature of Chriſt is truly born, and formed in him, and is become the Life of his Life, and the Spirit of his Spirit.

Again, It matters not, how much the *Revelations* and Precepts of God are *increaſed*, ſince the firſt *ſingle* Command given to *Adam*; for

for no more is offered to our *reaſoning* Faculty by the whole *Bible*, than by that ſingle Precept. And the Benefit of the whole Bible is loſt to us, as ſoon as we reaſon about the Nature and Neceſſity of its Commands, juſt as the Benefit of that firſt Precept was loſt in the ſame Way.

Hath God indeed ſaid, ye ſhall not eat of every Tree in the Garden. This was the firſt Eſſay, or beginning of *Reaſoning* with God. What it was, and did then, that it will always be, and do. Its Nature, and Fruits will never be better, or any other, to the End of the World. And though in theſe laſt Ages, it hath paſſed through all Schools of Quibbling, and is arrived at its utmoſt height of Art, Subtlety and *Preciſion of Argument*, yet as to divine Matters, it ſtands juſt where it ſtood, when it firſt learnt that Logic from the *Serpent*, which improved the Underſtanding of *Eve*. And at this Day, it can ſee no deeper into the Things of God, can be no Wiſer, give no better Judgment about them, than that Concluſion it at firſt made, that *Death* could not be in the Tree, which was *ſo good for Food, ſo pleaſant to behold, and to be deſired for Knowledge.*

In ſhort, theſe two, Faith and Reaſoning, have, and always will divide all Mankind, from the Beginning to the End of the World, into two Sorts of Men fully diſtinct from each other.

The *Faithful*, through every Age, are of the Seed of the Woman, the Children of God, and ſure Heirs of his Redemption through Jeſus Chriſt.

The *Reaſoners*, are of the Seed of the Serpent, they are the Heathens through every Age, and real Heirs of that Confuſion, which happened to the firſt Builders of the Tower of *Babel*.

To live by *Faith*, is to be truly and fully in Covenant with God ; to live by Reaſoning, is to be merely and ſolely in Compact with ourſelves, with our own Vanity, and Blindneſs.

To live by *Faith*, is to live with God in the Spirit and Power of Prayer, in Self-denial, in Contempt of the World, in divine Love, in heavenly Foretaſtes of the World to come, in Humility, in Patience, Long-ſuffering, Obedience, Reſignation, abſolute Truſt and Dependance upon God, with all that is temporal and earthly under their Feet.

To live by *Reaſoning*, is to be a Prey of the old Serpent, eating Duſt with him, groveling in the Mire of all earthly Paſſions, devoured with Pride, imbittered with Envy, Tools and Dupes to ourſelves, toſſed up with falſe Hopes, caſt down with vain Fears, Slaves to all the good and evil Things of this World, to Day elated with learned Praiſe, to Morrow dejected at the unlucky Loſs of it;

it; yet jogging on Year after Year, defining Words and Ideas, diſſecting Doctrines and Opinions, ſetting all Arguments and all Objections upon their beſt Legs, ſifting and refining all Notions, Conjectures, and Criticiſms, till Death puts the ſame full End to *all the Wonders* of the ideal Fabric, that the cleanſing Broom does to the Wonders of the Spider's Web, ſo artfully ſpun at the Expence of its own Vitals.

This is the unalterable Difference between a Life of *Faith*, and a Life of *Reaſoning* in the Things of God; the former is from God, works with God, and therefore it ſaveth, it maketh whole, and all Things are poſſible to it; the latter is from the Serpent, works with the Serpent, and therefore vain Opinions, falſe Judgments, Errors and Deluſions are inſeparable from it, and can only belong to it.

Every Scholar, every Diſputer of this World, nay, every Man, has been where *Eve* was, and has done what ſhe did, when ſhe ſought for *Wiſdom* that did *not come* from God. All Libraries of the World are a full Proof of the remaining Power of the firſt ſinful Thirſt after it: they are full of a Knowledge that comes not from God, and therefore proceeds from that firſt Fountain of Subtlety that opened her Eyes. For as there cannot poſſibly be any Goodneſs in Man, but ſo far as the divine Goodneſs is

living and working good in Him, ſo there cannot be any divine Truth, or Knowledge in Man, but ſo far as God's Truth and Knowledge is opened, living and working in him, becauſe God alone is all Truth, and the Knowledge of it.

But to return from this ſhort Digreſſion, to my main Subject, namely, the *Unity*, or the *Sameneſs* of the Patriarchal and Chriſtian Religion; of which *Adam* was as truly a Member as St *Paul*.

For the Spirit of Chriſt, or which is the ſame Thing, the Spirit and Power of his Proceſs, did not begin to be, but only came into outward Manifeſtation in the Goſpel Age, but was, and had been inviſibly the *one only poſſible* Source of Goodneſs in Man, as well before, as after his Incarnation.

It made all the Saints and Martyrs of the Old Teſtament, as truly and ſolely as of the New; and all the Miracles of that Time, of what kind ſoever, were as truly in the one Name, and by the ſole Power of his victorious Spirit dwelling in them, as when *Peter* ſaid to the lame Man, *In the Name of Jeſus Chriſt, riſe up and Walk.*

Abel had not lived a Saint, and died a Martyr, but becauſe the Spirit of Chriſt, as dying a Sacrifice for Sin, was living and working in him. No *Enoch* could have been taken up to God, no *Eliſha* have ever aſcended into Heaven, but becauſe Aſcenſion

into

into Heaven, was a Part of Christ's victorious Processe in the human Nature.

Abraham could not have been willing to Sacrifice his Son, nor content to be only a Pilgrim and Sojourner upon Earth, but because Christ was as truly living in Him, as He was in St *Paul*, when he *counted all Things but Dung, that he might win Christ, and be found in Him.*

The Spirit of God has expressly told us, *that Moses esteemed the Afflictions of Christ greater Riches, than the Treasures of Egypt:* was not therefore *Moses* as true a Christian, as truly under the blessed Power of the Cross of Christ, and as fully confident in it, as St *Paul* crying out, *God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by which the World is crucified unto me, and I unto the World.*

Nor was there ever any Man in the World, either before, or after Christ's Manifestation in the Flesh, that ever had the least Faith, Hope, or Desire of God, or any possible Access, or Communion with Him, but so far as the Spirit of Christ's Process, was *begotten*, *living*, and *working* in him.

For as Christ was the only possible Redeemer of the fallen human Nature, because He was that which He was, did that which He did, suffered, died, rose from Death, and ascended into Heaven, with *that* fallen, but by him redeemed Humanity, which He had

taken upon him, ſo no one Man, or Member of the fallen human Nature, from firſt to laſt, can have any Righteouſneſs, or Sanctification brought forth in it, but becauſe the Spirit of Chriſt lives, and works in it, as it did in that fallen human Nature, which He took from the Virgin *Mary*.

And thus it is, that the *availing Efficacy* of Chriſt's Mediation, Reconciliation, *&c.* reached backward to the firſt Man in the World, not by an *arbitrary Imputation* of it, or becauſe God would account it as there, though it were not there, but the true Reaſon is, becauſe the Spirit of Chriſt's Proceſs, which alone reconciles God to Man, *began to work* from the Beginning, was as *really* and *vitally operative* in the firſt Man, and his Deſcendants, as it was in that human Soul and Body, which Chriſt took from the Virgin *Mary*. For as nothing but the Spirit of Chriſt's Proceſs, could have overcome, or redeemed that fallen Soul and Body, which Chriſt took upon him, ſo nothing can poſſibly overcome and redeem the fallen Body and Soul of any Son of *Adam*, but that ſame overcoming and redeeming Spirit, really living and operating in it, in the ſame Manner as it did in the Humanity of Chriſt. Goodneſs cannot come into Man, or belong to him two different Ways, or from two different Cauſes; That alone from which he had his original Goodneſs at his *Creation*, from that alone can he have Goodneſs in his

his *Regeneration*. Nor can fallen Man be made really good by the Imputation of an *abſent Goodneſs*, any more than a blind Man can ſee, by having Sight only *imputed* to him. And a Spirit and Power of Chriſt, not *poſſeſſed*, but only *imputed* to the Soul, in which it is not, is but like a Chriſt only imputed to, but not really born of the Virgin *Mary*. And indeed, to ſuppoſe Chriſt to be, *where* his Spirit is *not living*, that his Salvation was in *Paul*, becauſe Chriſt lived in Him, and his Salvation was in *Abel* and *Enoch*, though his Spirit was abſent from them, has as much Senſe and Divinity in it, as if it was ſaid, Chriſtians *live*, *and move*, *and have* their Being in God; but the former Ages did not live, and move, and have their Being in God, but it was only imputed to them.

So plain is it, that nothing but the one Spirit of Chriſt, living and working in Man, from the Beginning to the End of the World, can poſſibly be the Source, or Cauſe of any Goodneſs, Holineſs, or Redemption of Man.

The Scriptures abound with Proof of this. What can be more deciſive than the following Words? *If any Man hath not the Spirit of Chriſt, he is none of his.—If Chriſt be not in you, ye are Reprobates.* Muſt not this be equally true of every Man in the World, as true of all Men in the Patriarchal as in the Goſpel Ages. *If any Man*, ſays the Apoſtle, there-

fore no Regard had to Time or Place, but where there is *any Man*, there this Truth is affirmed of him by the Apoſtle, that unleſs he hath the Spirit of Chriſt he is none of his, but is a Reprobate. But if none can be Chriſt's, but becauſe they have his Spirit living in them, and none can be God's, but becauſe they are Chriſt's, it neceſſarily follows, that if Chriſt was not the Spirit and Power of *that* firſt, univerſal Covenant made by God with fallen *Adam*, if He was not only and ſolely that which was meant by the *Seed of the Woman*, if his Spirit and Power was not then from that Time the real Bruiſer of the Serpent's Head, or the Power of *Satan* in the Nature of every Man, it neceſſarily follows, both that *Adam*, and all his Poſterity, for much more than three thouſand Years, lived and died mere Reprobates, and that by an unavoidable Neceſſity, becauſe they had not the Spirit of Chriſt living in them.

Again, *As many as are led by the Spirit of God, they are the Children of God*; therefore if the firſt Ages of the World were not led by the Spirit of God, they were all cut off from being Children of God. And to ſay, that though they were without the Spirit of Chriſt, yet his Merits might be *imputed* to them, is no better than ſaying the ſame Thing of fallen Angels. For Man, without Chriſt *living* in Him, is as far from him, as the fallen

len Angel can poſſibly be. For the fallen Angel hath no Darkneſs, and Depravity of Nature, nor any other Contrariety to God, or Separation from Him, but only for this one Reaſon, becauſe nothing of the Spirit and Power of Chriſt *liveth*, and worketh in him.

Farther, of Chriſt it is ſaid, *Neither is there Salvation in any other. For there is none other Name under Heaven given amongſt Men, whereby we may be ſaved.*

What a Folly to think, that all the World are not included in this? *None other Name under Heaven*, is ſurely extenſive enough to take in every Part of the Earth, and every Time of Man. And what is here ſaid, is evidently grounded in the Nature of the Thing, for Salvation muſt be one and the ſame Thing, effected by one and the ſame Power through all Ages, becauſe the Fall of Man, or *that* which he wants to be ſaved from, is one and the ſame Thing in all Men; therefore one and the ſame Saviour is equally and abſolutely neceſſary to all Men, in every Age of the World. Salvation is nothing leſs in itſelf, than our being created again unto Righteouſneſs, by ſuch a Power of God united with our Nature, as can quicken and renew that firſt heavenly Life, to which *Adam* died. How then can ſuch a Salvation have any Difference either in itſelf, or the Saviour that effects it? How can it be one

Thing

Thing at one Time, and another at another; in one Age no Poſſibility of having it, but becauſe Chriſt's redeeming Spirit is *really living*, and *operating* in Men, in another Age effected by ſomething elſe inſtead of it?

Such Abſurdities as theſe, are unavoidable, unleſs we hold, that *Adam*, *Abel*, *Seth*, &c. were ſaved by the ſame Spirit of Chriſt, *living*, and *working* Faith, Hope, Goodneſs, and every Virtue in them, as truly and ſolely, as He is Wiſdom and Righteouſneſs, and Sanctification in thoſe who believe in Him after his Birth in our Fleſh. — The Bruiſing the Head of the Serpent, could only and ſolely belong to Him, who could deſtroy the Works of the Devil. Therefore the Seed of the Woman was as truly *Immanuel* with *Adam*, as the Son of the Virgin was *God with us*; and ſo named, becauſe He was that God, who from the Covenant made with *Adam*, had *always been with Men*.

To this the holy Spirit beareth full Witneſs, ſaying, *Jeſus Chriſt, the ſame Yeſterday, to Day, and for ever*. Therefore, if to Day, He alone is, and can be the *one Power* of a divine Life in Man, that *ſame* He certainly was from the Beginning, and will be to the End. A Truth aſſerted by Himſelf in the ſtrongeſt Form of Words, ſaying, *I am Alpha and Omega, the Beginning and the End, the firſt and the laſt*. Therefore He is the Beginning of every Thing that ever was Good

Good in any Man, and the End and Finiſher of every Good, that can ever grow up in him. How elſe could it be an eternal Truth, what Chriſt ſays of Himſelf, *that without Him we can do nothing*, that unleſs *He be in us, and we in Him*, we are but as *dead Branches* broken off from the Vine. For if the former Ages could do *ſomething* that was good without Him, if they could be living Branches, though he *lived not* in them, what Force is there left in our Saviour's Words?

And now, my Lord, I think I have ſufficiently proved not only my two Propoſitions, but alſo that the firſt Covenant with *Adam*, in and by the Seed of the Woman, was the *Truth* and *Reality* of the one Chriſtian Means, Method and Power of Salvation, ſo wonderfully manifeſted by the whole Proceſs of Chriſt revealed in the Goſpel. Therefore it is a theological Truth of the utmoſt Certainty, and greateſt Comfort, that from the Beginning of the World to the End of it, there never was, nor ever will be any more, or any other, but one and the ſame true Religion of the Goſpel, which began with *Adam* and *Eve* through Jeſus Chriſt, the one Mediator and Reconciler of God to Man, who was as certainly the Life, Strength and Salvation of all the Faithful in the old World, as He was in after Times, when the Son

Son of the Virgin *Mary*, *The Way*, *the Truth*, *and the Life*, to all that had Faith in him.

And indeed a Plurality of Religions, or Means of Salvation, is as groſs an Imagination, as a Plurality of Gods, and can ſubſiſt upon no other Foundation.

A better Religion neceſſarily ſuppoſes a better God, and a Change in Religion a Change in that God, that makes it.—A partial God, not giving the only right Religion to all Men, but withholding the *one true Power* of Salvation, till the laſt Ages of the World, is as atheiſtical as *Epicurus* his God.

In ſundry Times, and in divers Manners, it may pleaſe the Wiſdom and Goodneſs of God, to vary that which is only an *outward Help*, or *Direction* to the Truth of Religion; but the inward Spirit and Truth of that, which only is, and can be Salvation, is as unvariable, as God Himſelf.

The Law therefore of *Moſes*, as conſiſting of *carnal Ordinances*, &c. not only *makes nothing Perfect*, but it brings nothing *new* into the *one Covenant* of Life and Redemption, but was only a temporary, proviſional Help, *added becauſe of Tranſgreſſions*, *till the promiſed Seed ſhould come*; that is, till the whole Proceſs of Chriſt, ſignified by the promiſed Seed, ſhould openly, and in its laſt and higheſt Degree of Evidence manifeſt itſelf in all its Parts.

This

This Law then no more belonged to the *true Religion* of the Old Teſtament, than of the New, neither did it ever ſtand *between* theſe two Diſpenſations, as in *their ſtead*, or as ſeparating, and ſuſpending their Union *for a Time*. No: It was purely, and merely on the *outſide* of both, had only a temporary, external Relation of Service to the true Religion, either before or after Chriſt, but was no more a *Part*, or *inſtead* of them *for a Time*, than the *Hand* that ſtands by the Road, directing the ignorant Traveller, is itſelf a Part of the Road, or can be inſtead of it to him.

Now though the Reaſon of Man, ought not to pretend to fathom all the Depths of divine Wiſdom and Goodneſs, in the whole Form and Manner of this *additional Covenant of outward Care and Protection*, yet two moſt gracious and excellent Ends of it, are very apparent.

Firſt, to bring this corrupted People of *Iſrael* into a new State of ſuch Obſervances, religiouſly to be kept, as might beſt preſerve them from the groſs Superſtitions and Idolatries, to which they were too much inclined. And this, by a *Ritual* of ſuch Condeſcenſions to their carnal Minds, as might nevertheleſs be a School of Reſtraints and Diſcipline, full of ſuch Purifications, Types, and Figures, as gave much ſpiritual Light and Inſtruction, both backwards and forwards.

wards. *Backwards*, as truly ſignificative of their fallen State, plain, daily Memorials of their loſt Purity and Perfection: *Forwards*, as truly foretelling, and variouſly pointing at that *promiſed* Victory over the Serpent, Death, and the Curſe of this World, which had been the conſtant Faith and Hope of all their pious Forefathers from *Adam* to that Day.

Secondly, That by a *Theocracy* added to this Ritual, which ſhewed itſelf in a Covenant of continual *Care and Protection* in all Temporal Things, openly bleſſing their Obedience, and puniſhing their Rebellion, and working all kinds of Miracles in the Overthrow of their Enemies, not only they themſelves, but all the Reſt of the World, might be forced to ſee and know, that there was no God, that had all Power in Heaven and on Earth, but the one God of *Iſrael*.

As to the *Iſraelites* themſelves, this Temporal Covenant of *Care* by outward Rites, and extraordinary outward Protection, was a great Inſtance of God's Goodneſs towards them. For they were thus called out of Idolatry, ſeparated from the Reſt of the World, forbid to have any Communication with them, built into an holy Church of God, put under a moſt amazing Theocracy, full of every Proof that God was with them; indulged for a Time with a Ritual of carnal Inſtitutions, becauſe of the Hardneſs of their

their Hearts, which Ritual was full of every Inſtruction by Doctrines, Types, Figures and Miracles, all ſhewing in the ſtrongeſt Manner, that they were to be Heirs of the heavenly Promiſes made to their Forefathers.

And as to the reſt of the World, no particular Meſſage, or Meſſenger, though new riſen from the Dead, and ſent by God amongſt them, could preach or proclaim to them in ſo powerful a Manner, the Vanity of their Idols, the Knowledge of the one true God of all the World, as this remarkable Body of People ſet up in the midſt of the World, impoſſible to be unknown, did. So that the Law and its Theocracy, though nothing elſe in its whole Nature, but a temporal Covenant of *outward Care and Protection*, was not only moſt divinely contrived to preſerve the Faith of the firſt Holy Patriarchs, and guide them to the Time and Manner of receiving the Promiſes made to their Fathers, but it was all Mercy and Goodneſs to the reſt of the World, being no leſs than one continual, daily, miraculous Call to them, to receive Bleſſing and Protection, Life and Salvation in the Knowledge and Worſhip of the one true God of Heaven and Earth.

Now when the Children of the Patriarchs, were to be entered into this new Covenant of *outward Care and Protection*, the utmoſt Care was taken by the Spirit of God, that to Eyes that could ſee, and Ears that could hear,

enough

enough ſhould be ſhewn and ſaid, to prevent all *carnal Atheiſm* to temporal and outward Things, and bring forth a ſpiritual *Iſrael*, full of that Faith and Piety, in which their holy Anceſtors, as Pilgrims on Earth, had lived and died devoted to God, in hope of everlaſting Redemption from the Fall of *Adam*.

To this End, *Moſes*, though bringing them, as their State required, under a Ritual of carnal Ordinances, bodily Waſhings and Purifications, yet that they might uſe them only as outward Confeſſions and Memorials of an inward ſpiritual Pollution, and as ſure Types and Figures of their being to be cleanſed, and delivered from it; he is led by the Inſpiration of God, not only to inſert in the Books of the Law, the moſt ſublime Doctrines and heavenly Precepts of Patriarchal and Chriſtian Holineſs, but to lay before them, for their daily Inſtruction, a Hiſtory of the moſt deep, and affecting Truths: Truths that had every Thing in them fitted to awaken, and keep up that divine, ſtrong Faith and Hope of an eternal Redemption, under the Power of which, the moſt holy Patriarchs had overlooked every Thing in Time for the Sake of Eternity.

I mean, the moſt wonderful and affecting Hiſtory of the Creation and Curſe of this World, of the high Origin of Man, and his dreadful Fall from it, his Redemption, and

and Covenant of Life reſtored in a Seed of the Woman, the Lives and Deaths of the moſt holy Patriarchs, their Patience under all Sufferings, their Contempt of worldly Pleaſures and Advantages; their heavenly Viſions, Revelations and Speeches from the inviſible, incomprehenſible God, keeping them thereby in an holy Union and Intercourſe with the *inviſible World*, full of Faith and Hope of the good Things of Eternity.

To mention one or two of thoſe great Doctrines of *Moſes*, which ſet forth the original Perfection, and heavenly Nature of Man, as created by God.

God ſaid, *Let us make Man in our own Image and Likeneſs.* Is not this as high, and Chriſtian a Doctrine of *Immortality*, does it not give the ſame Inſtruction, raiſe the ſame Hope, and call for all the ſame Sentiments and Elevations of the Heart to God, as when St *John* ſaith, *Beloved, it does not yet appear what we ſhall be, but we know that when He ſhall appear, we ſhall be* LIKE *Him?* Juſt the ſame Truth, and fitted to have the ſame Effects, as when *Moſes* ſaid, God made Man in his own LIKENESS?

St *Peter* writes thus to all Chriſtians; *Grace and Peace be multiplied unto you, through the Knowledge of God, and of Jeſus our Lord.* — *Whereby are given unto us exceeding great and precious Promiſes, that by theſe ye might be Partakers of the* DIVINE NATURE. A truly

warm and affecting Addreſs of the Apoſtle, enough to inſpire into his Readers, the moſt exalted Thoughts, and earneſt Deſires after God, and a divine Life. Yet what is there more in theſe Words, to raiſe in us a Thirſt and longing Deſire after the *divine Nature*, than when *Moſes* preaches, that God made Man in *his own Image and Likeneſs?* Is not this directly telling them, that they were at firſt Partakers of the *divine Nature?* Is it not the ſame direct and powerful Call to a *Faith* and *Hope* of being again *Partakers of the divine Nature*, as that of St *Peter?*

St *Paul* ſays, *God was in Chriſt Jeſus, reconciling the World unto Himſelf.* A comfortable Doctrine indeed, and full of Hope of Immortality, yet only the ſame Comfort, and Hope of Immortality which had been as openly preached by *Moſes.*

For the *Satan* of all Subtlety, called the old Serpent, is by *Moſes* ſet forth as inſinuating himſelf into our firſt Parents, deceiving them into their Fall, or Death to the divine Life, which whether it be called the Evil of the Serpent brought to Life in us, or our Loſs of the divine Nature, is the ſame Thing.

When therefore *Moſes* bringeth in the Deity, as ſaying, *The Seed of the Woman ſhall bruiſe the Head of the Serpent*; He preaches *that* very ſame Goſpel, and in the ſame Manner, as the Apoſtle did. For his Words as plainly teach, that *God was in the Seed of the Woman recon-*

reconciling the World unto Himself, as when St *Paul* says, *that God was in Christ Jesus reconciling the World to Himself*; for the Difference is in nothing else, but in two different Names given to our Redeemer.

Now though *Moses* was the first *Recorder* of the Gospel Salvation in a written Book, yet was He not the first *Preacher* of it. For it was proclaimed in *Adam*'s Day, from Heaven itself, like as the Birth of Christ in the Flesh in the Days of *Herod*. For when God said, *The Seed of the Woman shall bruise the Head of the Serpent*, the same good Tidings of Salvation was *proclaimed from Heaven* by God Himself, as when the Angel said to the Shepherds, *Unto you is born this Day in the City of David, a Saviour, which is Christ the Lord.*

For the Day that God said this to *Adam* and *Eve*, the *Power of the Highest overshadowed them*, and that which *was born in them*, was the *bruising Spirit* of Christ, who from that Time began his same great Office of a Destroyer of the Works of the Devil, which He fully compleated by his Death, Resurrection, and Ascension into Heaven.

Again, *Moses* saith, *God breathed into Man the Breath of Life, and Man became a living Soul*, that is, by the Breath of God living in Him. Now the Breath that comes from God, must have the Nature and Properties of God, and therefore that which lives in and by the Spirit of God breathed into it,

muſt be a Creature made in the Image and Likeneſs of God. Every Child of Man, hath the Nature of Man, only for this Reaſon, becauſe the Spirit of Man is brought to Life in Him. Therefore no Creature can be a Child of God, or made in his Image and Likeneſs, but becauſe the Spirit of God is born, and living in it. — Therefore what is ſaid by *Moſes*, declares the higheſt Relation that can be between God, and an *immortal* Creature, and ſhews, that Man's created Nature, had a *Birth* and Participation of the divine Nature; beginning its Life in this World, by that ſame Spirit of God living in it, which is the Spirit and Life of Angels in Heaven. — And as Angels can have no higher a Principle of Life in them, cannot be more above Time and Mortality, cannot be nearer to God, have more of the divine Nature, Image, and Likeneſs, than by having their Life breathed into them from the Breath of God, ſo Man is openly ſaid by *Moſes* to be created by God, in and for all that *Union*, *Fellowſhip*, and Immortality with God, as the holy Angels were. Nor is he in any Reſpect a little lower than the Angels, but becauſe his angelic Nature is created into *that* Union with Fleſh and Blood, which the Deity in Chriſt vouchſafed to enter into.

Now in all the New Teſtament, where Life and Immortality, and all the Glories of

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a *new Birth*, Union, and Fellowſhip with God through Chriſt Jeſus, are ſo manifeſtly brought to Light, yet is there Nothing higher, or more divine concerning Man's Nature, ſaid, or indeed can be ſaid, than in theſe Words of *Moſes*. — In the Goſpel, there is nothing to be found that more exalts the Nature of Man, than when our Lord ſays, *Except a Man be born again of the Spirit, born again from above, he cannot ſee, or enter into the Kingdom of Heaven.* — Yet all that is here ſaid, is only a divine Confirmation, or Teſtimony given by the Son of God to that high Account of the Dignity of Man, and his divine Deſtination to Heaven and Immortality, which *Moſes* teacheth, by his firſt created State. — All likewiſe which the Apoſtles ſay of the Neceſſity of *being led by the Spirit of God*, by the *Spirit* of Chriſt, neither had, nor could have had any Ground, or Reaſon, but becauſe, as *Moſes* teacheth, the Spirit of God was breathed into Man at his firſt Creation, and gave him *that Life*, which made him to be in the Image and Likeneſs of God. — For if the Spirit of God had not been the bleſſed Life of Man by virtue of his Creation, he never *afterwards*, could poſſibly have had any Communion with it, but muſt have lived, though it had been ever ſo long, not only without any want of it, but without any Poſſibility of receiving it. For no Creature can be, or have, or want to have any Thing,

but that which it was, and had at its Creation. — Its firſt created Nature is its unalterable Bounds. — No Deſire, Love, Pleaſure, Knowledge, or Senſation of any kind, can be in Angel, Man, or Beaſt, but ſo far as they are grounded in its natural State. — Nothing but that which began with its Life, and is eſſentially involved in its firſt created State, can ever poſſibly be found in it. This is as certain, as that a Circle can never have either more or leſs than its own firſt Properties.

Divine Love, Delight, Knowledge, Senſation, and Capacity for farther Happineſs in God, may, and certainly will *increaſe* to all Eternity, but nothing can increaſe in Man, but that which was in him *before* it increaſed.

Permit me, my Lord, in paſſing, juſt to obſerve, that here, and no where elſe, lies all our true Knowledge and abſolute Certainty, both of the *Being* of God, and our *own* Immortality. — To come at the Knowledge of outward Things, a Man muſt look outwards, becauſe nothing can be ſeen, or found, but where it is, and therefore for the ſame Reaſon, all that concerns Man's Life, or has Relation to or Connection with his Life, can only be found and known, by his finding out *That*, which *lives* in him. — We could know nothing of God, or our own Immortality; but becauſe they have both mani-

manifeſted themſelves in us, both came forth in our firſt created Nature, ſo *that* the Life which we received, was a Participation of them. Otherwiſe no Poſſibility of our Knowledge, or Senſibility of them. For as we can have no other Knowledge of ourſelves, but that which our *Nature* manifeſts to us, ſo we can have no Knowledge of God, and Immortality, but ſo far as the Nature of God, and the Nature of Immortality make themſelves to be *livingly* felt, and found within us. And to ſeek for a Proof of them, by *abſtract Reaſoning*, is but like ſeeking in the ſame Way for a Proof of our Thinking, Seeing, and Feeling. For as theſe Qualities of Mind can only manifeſt themſelves, ſo to ſeek for a Proof of them, from any Thing elſe, but our own Senſibility of them, can only proceed from Ignorance both of them and ourſelves.—Now God, and Immortality, if they belong to us, muſt be as near to us, as eſſentially within us, and as truly inherent in our own Life, as our own Thinking, Seeing, and Feeling; neither can they come into our Knowledge any other Way, than as our own Seeing, and Feeling does.—And as ſoon as we ſeek for any other Proof of them, but their own Manifeſtation ſenſibly found in ourſelves, we demonſtrate both our Ignorance of them, and of that which is to prove them. For nothing can prove, or be a Proof of any Thing, but that which

partakes of the Nature of the Thing to be proved. Therefore all *abſtract Reaſoning*, or ranging of Ideas into a Form of Argument, cannot be any Proof of a God, or Immortality *found* in Man, becauſe they *partake not* of the *Nature* of the Things to be proved, and ſo muſt be as falſe and fictitious, as that *Concluſion*, which has nothing of the *Nature* of the Premiſes in it.

As Life can only manifeſt Life, ſo no *particular* Form of Life can be manifeſted but by itſelf.

Now Mortality, and Immortality are two *eſſential Forms* of Life, and are what they are, from that which is peculiarly eſſential to them, they are ſo immutably diſtinct, that the one cannot be changed into the other, and neither of them can be proved by abſtract Reaſoning to be, or not be, any where. —They have no Proof but their own Exiſtence.—A Life that is *Mortal*, or only for a Time, can only be ſo, becauſe it has its Exiſtence and Form from tranſitory and periſhable Things, and therefore all *its Tempers* are tranſitory, it can live to nothing elſe, love nothing elſe, partake of nothing elſe, but ſuch Gratifications, as *tranſitory* and *periſhable* Things have for it. — *Immortality* is another *Form* of Life, and no Life can have this Form, but becauſe it is a *Birth* from that which is *everlaſting*. And as every Form of Life

Life muſt manifeſt itſelf according to that, which is *peculiarly eſſential* to it, ſo this Form of Life does, and always muſt unavoidably manifeſt itſelf according to that which is eſſential to it, and give forth the ſame, full, indubitable Proof of itſelf, as the fleſhly, mortal Life does.—It muſt have its *Thoughts*, its *Cares*, its *Fears*, its *Hopes*, and *Expectations*, about eternal Things, whether it will or no, juſt as the earthly, mortal Life muſt have its Cares, its Fears and Deſires about earthly Things, whether it will or no.

And thus it is, that we have the *ſame*, *infallible* Certainty of our own Immortality, that we have of our earthly and fleſhly Life. For the Deſires and Appetites peculiar to, and inſeparable from each Nature, are in both Caſes, the ſame Demonſtration of the *Reality* of each Form of Life. And thus alſo it is, that our Immortality is *revealed* to us by God, in a Way much ſuperior to any outward Information that could poſſibly be given to us. Therefore to expect or require *any other* Revelation of it, from God, is as groundleſs, as to expect, or require a Revelation, to tell us, that we are Fleſh and Blood, and have Hunger and Thirſt after earthly Nouriſhment.

To turn therefore to Argumentation upon metaphyſical, or logical Principles, as the only right Way of *trying*, whether Immortality be *natural* to us, is no better, can come no nearer

to

to the Truth of the Matter, than if we were to appeal to the Doctrines of *muſcular Motion*, as the only right Way of *trying*, whether we *live, and move, and have our Being in God.*—For as Tempers, Affections, and Deſires muſt unavoidably ſhew, and make us feel, what *kind* of Life they proceed from; ſo our Cares, Fears, Hopes, Joys, *&c.* relating to an Immortality, unavoidably ſhew, and make us feel, that an Immortality is *living* and *working* in us.—Hence it is, that neither in the Old, nor the New Teſtament, are we ever expreſſly told, that our *Nature* is in itſelf *Immortal*, any more than we are told, that we exiſt in Fleſh and Blood. But as the Scriptures only inform us, how to live *wiſely* in Fleſh and Blood, ſo all the Inſtruction they give us concerning our Immortality, is only how to live wiſely with regard to the Conſequences of it.—Thus, *theſe ſhall go away into everlaſting Puniſhment, but the Righteous into Life eternal*, is not a *firſt Notice*, or Revelation given of our Immortality, but is a Declaration that proceeds upon the Suppoſition of it, and is only a divine, awakening Aſſurance given of *That*, which muſt be the Conſequence of our having it, *namely*, that according as we live, it muſt inevitably bring us into a Happineſs, or Miſery, as everlaſting as itſelf.

Again, a *divine* Life, or a Life in Union with God, is another *Form* of Life, which where-

where ever it is, wants no outward Proof, but is its own full Manifestation. Which Form of Life cannot be, or be found in any Creature, but so far as God is living and operating in it. — And from this Life *alone* it is, that any Creature, whether in Heaven, or on Earth, can have any true and real Knowledge of God. For nothing can be truly known of God by the Creature, but that which God makes known of Himself in the Life of the Creature.—So far as God is living and operating in the Creature, and manifesting Himself in it either by Light and Love, or Reproof, so far it truly knows, and *is taught of God.*—Any other Knowledge of God, however learned, high, or deep it may pretend to be, is as vain and spurious, as *that Goodness*, which proceeds from something else, than God's good Spirit living in us.

Genius, Parts, and Literature, however set forth with Wit and Rhetoric, have no Affinity with divine Knowledge, they are as different from it, and can no more give it, than the Lust of the Eyes, and the Pride of Life, can generate Humility and Purity of Heart. These Accomplishments live, and act in a Sphere of their own, and have no more Power of taking to themselves, any living Knowledge of God, than the Art of Painting to the Life, can give the Power of *creating* Life.

Now

Now, that this *Form of a divine* Life is in every Man, and that no Man is without this Witneſs of God in Himſelf, is a Truth as evident as any Thing, that can be affirmed of human Nature. For was not God in Man, as a *Principle* of Life, and Man in God, as a *Birth* of Him, and in him, or in Scripture Words, did He not *live, and move, and have his Being in God*, He could no more *begin* to form a Thought of Enquiry after God, or have the leaſt Deſire of knowing any Thing about him, than the Worms in the Earth can *begin* to hunger after the Power of *Syllogiſms*, and crawl about in queſt of them.—But as all Inſtincts, Appetites, and Inclinations are, and can be nothing elſe, but the various Workings of that *kind of Life*, which is in the Animal, ſo the Cares, Fears, Hopes, *&c.* relating to God, and inſeparable from Man, are and can be nothing elſe, but the various Workings of *a Life* and Power of God eſſentially exiſting, as a *Birth* in the Soul of Man.

Had Mankind been created to live without the Uſe of *any Food*, and abſolutely free from the leaſt Senſibility of Hunger and Thirſt, can it be ſuppoſed, that a Search and Enquiry after the *Nature* of Food, *what* it was, and *how* to be found, ſhould have been the great Contention of all Men in all Ages of the World, and that divided as they were in their Opinions about it, yet none

could

could live at Reſt, till ſatisfied with ſome Notion, or Idea, which they had got of it? Now, abſurd, and impoſſible as this is, yet it is more ſo, to ſuppoſe all Mankind, from the Beginning of the World, buſy and earneſt, as they have always been, about the *Nature* of God, *what* He is, and *how* to be worſhipped, and though unable to agree in their Opinions, yet unable to drop the Enquiry, or to have any Content, till they had found a God, to be worſhipped ſome Way or other. — All this muſt be ſaid to be the higheſt Abſurdity, and Impoſſibility, had not the LIFE and POWER of God come forth as a *Birth* in the Life of the human Nature.—Therefore the *Cares*, the *Enquiries*, the *Hopes*, *Fears* and *Joys* of Man, concerning God and Religion, which ever did, and ever will, in ſome Degree or other, manifeſt themſelves in the Hearts of all Men, give forth not only a convincing Proof, but an infallible Certainty, (1) of the *Being* of God, (2) of his *living* in all that which lives, and *working* with all that which works, in the Hearts, Souls, and Spirits of all Men.

The Blindneſs, and Follies which have overrun both the antient and modern World in Matters of Religion, make nothing at all againſt this. — They are only a full and irreſiſtable Proof of the moſt capital Doctrines of divine Revelation, *namely*, that Man (now the defaced Image of God) is ſo miſe-

miſerably changed and fallen from his firſt created State, that nothing leſs than a new Birth from above, can bring him again into the Region of divine Truth, or the Kingdom of Heaven.

And hence it is, that though Religion has its deepeſt Ground in the Nature of Man, though God be *eſſentially*, *vitally* preſent in the Souls of all Men, yet from the Fall of *Adam*, to the End of the World, it will be an immutable Truth, that *Strait is the Gate, and narrow is the Way that leadeth* unto divine Knowledge, and none but the *ſimple* of Heart, the *poor in Spirit*, or the real Followers of Chriſt through *all his Proceſs*, can poſſibly find it.

And here, my Lord, may be plainly ſeen why the *Wiſdom of this World*, always was, and always muſt be, *Fooliſhneſs with God*. It is becauſe the Wiſdom of this World, be it of what kind it will, in whatever Form, or Shape it appears, has nothing of the *Proceſs* of Chriſt in it, is not only without it, but contrary to it. Therefore let a Man be doing what he will, however great, wiſe, and diſtinguiſhing, it may ſeem to be, yet ſince it has not its Riſe and Growth in, and from the *one Spirit* of Chriſt's Proceſs, it is but mere Fooliſhneſs with God, and has all the Loſs and Miſery in it, to Man, that can be the Effect of any Folly. For ſince the one great Want, or the *one Thing needful* to Man,

Man, is to come out of the Evil, the Blindneſs, and Miſery of his fallen Nature, and nothing either in Heaven, or on Earth can poſſibly do this for him, but the *one Spirit of Chriſt's whole Proceſs*, nothing elſe can poſſibly be his Wiſdom. — This State of Things is unalterable, it equally takes in every Man, and every Age of the World. — The Law, the Prophets, the Goſpel, may be all embraced, honoured, and defended with Zeal, in their reſpective Times; but if the one Spirit of Chriſt's whole Proceſs is not the *one Thing* ſought, the one Thing found, and kept alive by them, Law, Prophets, and Goſpel, however Holy, Spiritual and Good in themſelves, will be made to ſet up a Kingdom of that worldly Wiſdom, which is Fooliſhneſs with God.

For all the Diſpenſations of God, have but one Wiſdom, and one Meaning, they mean nothing, ſeek nothing, but to bring forth a true, and real Reſurrection of the Life, Spirit, and Power of Chriſt in the fallen human Nature.

A *carnal* Mind always was and always will be the ſame Death to the Soul, the ſame Separation from God, whether it be found under the Law, or under the Goſpel. And this ought well to be obſerved, that every Man is, and muſt be *carnally minded*, till his whole Heart, and Soul, and Spirit, is led and governed by the *one Spirit of*

of Chriſt's whole Proceſs; every Thing but Chriſt in Man, is carnal, and governed by the Law of impure Fleſh and Blood. A Truth ſufficiently told us, as in all Scripture, ſo by theſe Words of Chriſt, *He that followeth not me, walketh in Darkneſs.* Confirmed by the Spirit of God, ſaying, *If any Man hath not the Spirit of Chriſt, he is none of his.*

Chriſtianity without the Spirit of Chriſt, and Chriſtianity with the Spirit of Chriſt, began in the two firſt Sons of *Adam.* Theſe two Brothers, *Cain* and *Abel*, had no other Difference, they were both entered into the one Chriſtian Covenant of Salvation, they both began to worſhip God outwardly according to it.—The Spirit of Chriſt's Proceſs dwelling in *Abel*, made his Sacrifice acceptable to God, and crowned him with Martyrdom.—Outward Worſhip performed without the Spirit of Chriſt had no Intereſt with God, but brought forth in *Cain* a Spirit of *Envy*, *Hatred*, and *Murder.*

That which happened to theſe two Brothers, will unavoidably happen to two Lines of People, which will both of them be inceſſantly kept up, ſo long as the War laſts between the Seed of the Woman, and the Serpent. So long *Cain* and *Abel* will have their genuine Poſterity. That which was true of *Abel*, *namely*, that his outward Sacrifice was pleaſing to God, will be true of *every* Man, whoſe outward Worſhip of God,

is

is done, in and through the *Spirit* of Chriſt's Proceſs. And that which was true of *Cain*, *namely*, that He was filled with *Envy*, *Hatred*, *Self-ſeeking*, and *Ambition*, will in a certain Degree be true of *every* Man, of every Church, whoſe outward Religion has the Wiſdom of this World cloaked under it.

But it is Time to have done. I ſhall now only trouble your Lordſhip with the few following Remarks. — Dr *Warburton* ſays, " He has proved that the Doctrine of a " future State of Rewards, and Puniſhments " is not to be *found in*, nor did make a *Part* " of the Moſaic Diſpenſation *." The Moſaic Diſpenſation means nothing elſe, but a *temporal* Ritual, and a *temporal* Theocracy of worldly Bleſſings, and Curſes to ſupport it. Theſe are its fixed Bounds within which it is confined.—Therefore, to prove that a State *beyond* Time and this World, was not to be *found in*, nor did make a *Part* of a State, that is confined to Time, and this World, is as eaſily, and as vainly done, as to prove, that the *Garden of Eden* is not to be *found in*, nor makes a *Part* of a Map *that* is confined to *England*. And to infer *that* the *Iſraelites* therefore had no Notion, or Belief of an Immortality, becauſe it was not a *Part* of their Ritual, is no better, than to infer, that the People of *England* can have no Notion, or Belief about the Garden of *Eden*, becauſe nothing of it, is to be ſeen in the Map of

* *D. L.* Vol. II. Page 474.

this Iſland.—For though not the *Ritual*, yet *Moſes* in other Parts of his Books, written by Inſpiration of God, and for the Inſtruction of thoſe, to whom He gave the Ritual, has in the plaineſt Words given them the fulleſt Notice, and higheſt Proof of that *godlike* and *immortal* Nature, they received at their Creation, ſhewing them to be the Children of the *Patriarchal Covenant*, Heirs of all the Promiſes of eternal Redemption, made to their Fathers from the Beginning of the World. Nay, the moſt heavenly Doctrines and Precepts given by the Apoſtles to the Redeemed of Chriſt, as *Heirs of Immortality*, are to be found in the Books of *Moſes*.

Dr *Warburton*, takes much Pains to get rid of the beſt, and only true Senſe of the following Texts of *Moſes*. Thus, *Let us make Man in our own Image and Likeneſs*. From theſe Words, he ſays, *it is inferred, that the Soul is immaterial*. But he thinks, *Moſes intimated quite another Matter*. And ſo do I; for to intimate the *Immateriality* of the Soul, by ſaying, that Man was made in the *Image and Likeneſs* of God, is quite ſhort of the Senſe of the Words; for to ſay, that the Soul is *immaterial*, is ſaying no more, than that it is not a *Circle*, or a Piece of *Clay*, it is ſaying nothing at all of it, but only of ſomething that it is not. Therefore *Moſes* cannot be ſuppoſed to intimate ſuch a *Nothing* as this, by the Image and Likeneſs of God.

God. But he asserts a much higher Matter, namely, that being created in the Image and Likeness of God, he was made a Partaker of the divine Nature, had the triune Life, Likeness, and Spirit of God, living in his own *creaturely* Life, and therefore had not only Immortality, but the Riches and Perfections of the Deity grounded, and growing up in *That*, which was *living* in him. For as it was the *Life* of Man that had this Image and Likeness of God in it, so the unfathomable *Riches*, *Powers*, and *Perfections* of the divine Nature, came forth in a creaturely State in the *Birth* of the human Life. And this is the true Ground of our eternal Happiness, that is, of that *eternal Increase* of Union, Perfection and Glory, which the redeemed Soul will find in God; it is because the Image and Likeness of God, being as a *Seed* sown into it, at its *Creation*, it will to all Eternity, after its Admission into Heaven, be made to open more and more its divine Nature, and spring forth in new and farther Fruits and Growths of *Glory*, *Beatitude* and *Union* with God.

And as it is a certain Truth, that no Fruits, Flowers or Virtues can be, or come forth in any Vegetable, but what were first in its Seed, or Root, so no divine Glory, Perfection, or Power, can ever come forth in any Creature in Heaven, but what arises from that *Seed* of the Deity sown into it, at

its Creation. Therefore, as ſure as the heavenly Soul will to all Eternity increaſe in new Openings, and Enlargements of divine Union, Enjoyment, and Perfection in God, ſo ſure is it, that in the Center, or inmoſt Birth of the Soul's Life, lies the Riches of the *divine Nature*, as a Seed, or Root of Glory, given into it, by its firſt created Image, or Likeneſs to God.

Every Thing that is endleſs, numberleſs in the Depth of Eternity, is endleſs and numberleſs in the Eſſence of the Soul; what *Seeing* is, what *Hearing*, *Feeling*, *&c.* are in their boundleſs Variety, and ever increaſing newneſs of Delights in Eternity, theſe, with all their Wonders, are the innate Birthright, and ſure Inheritance of every immortal godly Soul; the Things *which Eye hath not ſeen, nor Ear heard, nor hath the Heart of Man conceived*, nor will conceive, till all *that* belongs to Time is ſeparated from it. And on the other Hand, the ſame boundleſs, numberleſs Depth and Growth of every tormenting, painful, frightful Senſation, will open itſelf in every Soul, *that* has loſt its God, and is left to its own immortal Life within itſelf.

Vain therefore, and entirely to be rejected, is that *Principle* publiſhed to the World, by a celebrated Philoſopher of the laſt Century, *namely*, that the Soul in its *firſt created State*, has *nothing* in it, but is a mere *Raſa Tabula*, or *blank Paper*. A Fiction, that is contradicted

dicted by all that we know of every created Thing in Nature.

For every Creature of this World, animate or inanimate, is in its Degree, a *Microcosm* of all the Powers, that are in the great World, of which it is a Part. And every Thing, or Creature is *That*, which it is, becauſe the *Powers* of this World, or Properties of Nature, are in ſuch, or ſuch a Combination *included*, or *treaſured* up in its Eſſence, and give it its Difference from other Things. — But nothing through all this Univerſe, has in its Eſſence, only the Nature of a *Raſa Tabula*, or blank Paper, but is in its kind, full of the Riches, and Powers of all outward Nature.

In like Manner muſt it be with the eternal World; every Thing which comes from it, or is born of it, muſt be in its Degree, a *Microcoſm* of all the *Powers* and *Glories* of Eternity.—And it ought well to be obſerved, that nothing can poſſibly be called into an *Enjoyment* or *Participation* of the Powers, Glories, and Perfections of the eternal World, but only *That* which has its Birth from it. Therefore, if the Soul of Man is to enter into the Kingdom of God, and partake of its Glories and Beatitudes, it muſt of all Neceſſity have its *Birth* and *Nature* from thence, as a *Microcoſm* of its Riches and Perfections, or in the Words of *Moſes*, be at

first created in the Image and Likeneſs of God.

Farther, Let it be ſaid, that the *Matter of this World*, was in its *firſt created* State, *free* from all *Extenſion*, *Solidity* and *Parts*, and this would be as *grave* a ſaying, and as much founded in *Nature*, as the *Raſa Tabula* of the Soul; ſay again, that by Degrees it got a *Materiality* of Length, Breadth and Parts, *from without*, and this would be no greater a Wonder, than that a Soul, created *inwardly* deſtitute of *any Principle* of Knowledge, and Wiſdom, ſhould from *outward* Cauſes *grow up* into a profound Philoſopher. *Again*, ſay that the Soul was *at firſt*, in itſelf, but a *blank Paper*, till the Organs of the Body began to act upon it; and may not all the Enemies of Religion, as juſtly ſay, that it muſt be the *ſame* blank Paper again *at the laſt*, when the Body ſhall be broken off from it?

If therefore the *Eſſay upon human Underſtanding* (which the Doctor calls the moſt original Book that ever was publiſhed) has produced a Metaphyſicks, in many Points dangerous to Religion, and greatly ſerviceable to *falſe*, and *ſuperficial* Reaſoning, it is not to be wondered at, ſince ſo eminent an Error, is the fundamental Principle on which it proceeds. For to conſider the Soul as devoid and empty in itſelf, as a Piece of blank Paper, is placing it below

every

every *material* Subſtance that exiſts, even lower than the *Caput Mortuum* of the Chymiſts. For there is not a Clod of Earth, but what as ſuch, has its *Fulneſs* of inviſible Riches and Powers, *innate* and *eſſential* to its Nature, which it gives forth, in and through the Qualities, Beauties, and Varieties of Vegetables, which have their Roots in it.

Strange indeed! that every Clod of Earth ſhould be a Myſtery of almoſt *infinite Powers, and Qualities* hid, and treaſured up in its own Eſſence, but the *thinking ſpiritual Subſtance*, created to live, and rejoice in the Delights and Bleſſings of Knowledge, Wiſdom, and Goodneſs, ſhould be only a Myſtery of Emptineſs, having in itſelf, neither *Spark* nor *Seed* of that Life, for which it was created. An Abſurdity beyond all Compariſon, except it be that, of making *Nothing* to be the Father of *Something!*

The pernicious Nature of this Principle, obliged me in this Place, to expoſe the Falſeneſs of it.

But to return to the Doctor: He ſays, " The divine Image and Likeneſs muſt con-
" ſiſt in ſomething that is peculiar to Man,
" —that the two Things *peculiar* to Man,
" are his *Shape* and his *Reaſon*, that it cannot
" be in his Shape, therefore it muſt be in
" his Reaſon*."

* Page 554.

The divine Image and Likeneſs cannot conſiſt in ſomething that is *peculiar* to Man, it might as well conſiſt in his *Shape*, as in his *Faculty* of making *Syllogiſms*; but on the contrary, it muſt, in every Part of it, conſiſt in *That*, and *only* in that, which is, and muſt be *peculiar* to God. Nor could Man poſſibly be created in the Image and Likeneſs of God, unleſs ſomething *peculiar* to God, and not poſſible to be *appropriated* to Man, had come forth, as the *divine Glory* and *Perfection* of his creaturely Life. For the creaturely Life, and all that is *peculiar* to it, is at the utmoſt Diſtance from God, and can only have a Likeneſs to that, which is to be found in Creatures.—God dwelling in a *ſupernatural Way* in the Creature, is the only poſſible Image and Likeneſs of God that can be in it. The fallen Angels have every Thing that was creaturely *left* in them, but they are horrible Devils, becauſe they have loſt the *ſupernatural* Image and Likeneſs of God, which dwelt in them at their Creation. They have ſtill Reaſon, Craft and Subtlety; but becauſe they have nothing, but that which is creaturely, or *peculiar* to the Creature, they are all Rage, Torment and Miſery.

The Doctor therefore, inſtead of appealing to *two* Things in Man, his Shape and his Reaſon, as his true Diſtinction from Beaſts, ſhould have ſaid, by the Authority of *Moſes*, that *only one* Thing was *peculiar to Man*, as

his

his glorious Distinction both from fallen Angels, and terrestrial Animals, and *that* one Thing is, his being created in the *Image and Likeness* of God. As to his outward Shape, when considered only as different from other Animals, there is but little of a Distinction in it, because they are as different in Shape from one another, as Man is from them all. But when his *Shape* is considered, as it truly is, the *natural Effect*, and *Form* of his *heaven-born* Spirit, and Life, then it is a glorious Distinction from all the animal Creation. For if Man at his Creation had had no higher a Guest within Him, than his Reason, his Shape would never have been better, than that of a Fox, or a Serpent. For Reason, when considered alone, and not under the Government of a higher Principle, is that same selfish Craft, Subtlety and Cunning, *that* is visible in Variety of Beasts; and is often, and for the most Part, as selfish, as earthly an Instrument of mischievous Passions, and Lusts in Men, as it is in Beasts. And what is more, it must be so, till it comes under the Government of *That*, which was the *Image and Likeness* of God, in the first Creation of Man.

What is the Difference between Reason in St *Paul*, a *Spinosa*, a *Hobbes*, or a *Bolingbroke?* None at all, or no other than in their outward Shape. Therefore if *Reason* be the divine Image and Likeness of God in Man,

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a *Hobbes* and a *Bolingbroke*, had as much of it as St *Paul*. And a Man that is all his Life long *reasoning* himself into *Atheism*, and the Wisdom of Living according to *his own Lusts*, must be allowed to give *daily continual* Proof of his having the Image and Likeness of God, very *powerfully* manifested in Him.

The Doctor's great Proof, that *Reason* is the Image and Likeness of God, is because *Moses* immediately adds, *Let them rule over the Fish of the Sea, and over the Fowls of Heaven, and over the Beasts of the Earth, &c.* "For what, "says He, could invest Man with this Do- "minion *de Facto*, as well as *de Jure*, but his "*Reason* *?"

Our blessed Lord, at leaving the World, saith, *These Signs shall follow them that believe; in my Name they shall cast out Devils, they shall speak with new Tongues, they shall take up Serpents, and if they drink any deadly Thing, it shall not hurt them.* Now let it here be asked, *what could invest the Believers in Christ with this Dominion* de Facto, *as well as* de Jure, *but their Reason?* Now both this Question, and the Solution of it, is just as sound, and theological as the Doctor's.

For it was not any Thing of their own, or within themselves, but only and solely the *Name*, that is, the Strength and Power of Christ dwelling, and operating in them, that invested them with this Dominion over Devils,

* *D. L.* page 554.

Devils, Serpents, Diſeaſes, and all outward deadly, or hurtful Things. Now *That* which gave this Power, and Authority to the Believers in Chriſt, was *that very ſame*, which gave to the firſt created, perfect Man, a *Power of ruling* over all the Creatures of this World, and of living in full Superiority and Dominion over all that was, or could be hurtful, and deadly, in Fire, or Water, Heat or Cold, or any Elementary Things. So that *Adam* whilſt ſtanding in his firſt State of Glory, and Power, had the ſame full Reaſon to ſay of all *that* he was, and did, that which St *Paul* ſaid, yet *not I, but Chriſt that liveth in me*. And had not Chriſt, or the WORD, been *in Man* at his Creation, the WORD made Fleſh, had not been his Redemption.

And how the Doctor came to think of any other Power, as the *Ability* of Man to *rule* over the Creatures, and all *other outward Things* of this World, is very ſtrange, ſince the Goſpel has ſo plainly told him, that *they only are the Children of God, who are led by the Spirit of God*. If therefore the firſt Man, created in the Image and Likeneſs of God, may be ſuppoſed by his Creation to have been a *Child* of God, then as the Goſpel is true, ſo ſure is it, that he had the *Spirit of God*, living and working in him. And that ſurely may be allowed to have been his *true* and his *only* Qualification, to have and exerciſe a Dominion

minion over the reſt of the Creation, that had only the Spirit of this World in them.

But if we ſuppoſe him to have this Power, and right of Dominion, only becauſe of his *Faculty* of *Reaſoning*, it would only be like that which crafty Tyrants get over their fellow Creatures, or ſkilful Hunters over Wolves, and Foxes.

The Doctor, in order to find out *that* Image, and Likeneſs of God in Man, of which *Moſes* writes, looks into the Conſtitution of that *two-legged* Animal, who is *the Diſputer of this World*. As well done, and as likely to ſucceed, as if in order to find out *that Paradiſe*, of which *Moſes* writes, he ſhould ſearch for it in the *Hundreds* of *Eſſex*, or in the *Wilds* of *Kent*.

For *Moſes*, to prevent the Folly of looking for the divine Image and Likeneſs in any Thing, that is *natural* to the *preſent* State of Man, has given us the moſt undeniable Aſſurance, that *this firſt* Man, created in the Image and Likeneſs of God, *died the very Day* that he did eat of the forbidden Tree. And that nothing of this divine Man remained, but Terrors within, and ſuch an outward beaſtial Figure of himſelf, as filled him with Shame and Confuſion at the Sight of it.

And a greater than *Moſes* has alſo told us, that Man, in his preſent *natural State*, is ſo certainly dead to that firſt divine Glory, which he had at his Creation, that He has no Poſſibility

bility of entering into the Kingdon of God, till he is born again from Above, of the *Word* and *Spirit* of God. — Proof enough, ſurely, that Man has loſt the State of his *firſt Birth*; and alſo, that the Birth which he loſt, was *that* Spirit and Life *from Above*, which He muſt, and only can have by being *born again*, in, and by the Power of Chriſt. This might have ſufficiently ſhewn the learned Doctor, that He who will find out, in what the *Image and Likeneſs* of God in Man, conſiſted, muſt of all Neceſſity, as the Apoſtle ſaith, *walk by Faith, and not by Sight*.

The next Text of *Moſes*, which the Doctor moſt miſerably injures, is thus quoted by him. " The Lord God formed Man of the " Duſt of the Ground, and breathed into him " the Breath of Life, and Man became a " living Soul; that is, ſay the Objectors, " had an Immortal Soul."

Who the Objectors are, I know not, but the Truth of the Text, requires us to ſay, that therefore Man had a divine and godlike Soul, a true Offspring, or Partaker of the divine Nature. Becauſe the Breath or Spirit of the holy triune God, was that Breath, by which he was made a living Soul.—— And therefore the Riches of this firſt Life in Man, were the Riches of the divine Nature manifeſting itſelf in the creaturely Life of the Soul. And had not the firſt Life

of

of Man been thus an *Offspring* of the Holy Trinity, neither the Belief of the Trinity, nor the Operation of the Trinity could have had any Connexion with our Redemption, nor could there have been any Thing in fallen Man, that had deſerved Redemption, much leſs any Thing that could require the Incarnation of the eternal Son of God, as the only Thing that could effect it.

But the Doctor will have it, that only an unlearned, *Engliſh* Reader, can collect any Thing to be divine in the Soul, from the Words of *Moſes*, as not knowing, that what is tranſlated, a living *Soul*, ſignifies, in the Original, only a living *Animal*. But this every *Engliſh* Reader may know to be a vain Criticiſm; for no Streſs is laid upon the Expreſſion, a *living Soul*, no more than if it had been ſaid, a living *Creature*, or *Animal*. But the true and full Proof of the divine Greatneſs, and Riches of the human Soul, lies *ſolely* in this, that the Breath, or Spirit of the holy Trinity was breathed into it, and was that which made it to be a *living Soul*, and therefore the Life that aroſe in it, was the Life of God in the Soul.

The Doctor thus comments upon the Words of the Text. "God, the great "plaſtic Artiſt, is here repreſented, as mak- "ing and ſhaping out a Figure of Earth and "Clay, which He *afterwards* animates, or "inſpires with Life. He breathed into this

"Statue

" Statue the Breath of Life, and the Lump " of Clay became a living Creature."

Had this elegant, and moſt graphical Deſcription been only found in ſome *Minor* Poet, or *School* Declaimation, it might have been overlooked, but in a Proſe Treatiſe of Divinity pretending to ſet forth the Truth of the Matter, it ought not to paſs uncenſured. I know of nothing that can equal it, unleſs it be ſuppoſed that ſome ingenious Anthropomorphite, reading theſe Words, *and the Lord God did unto Adam and Eve, make Coats of Skins, and cloathed them*; ſhould thus deſcribe the Matter, " Here, God, the great " Artiſt, is repreſented, as having the Skins " of Beaſts before him, and with his divine " Hands, cutting, ſhaping and joining them " together in Forms of Garments, fitted to " the Size, and Diſtinction of the firſt Man " and his Wife."

I may defy any one to ſhew, that this Comment, does not pay as great Regard to the Letter, and do as much Honour to the Senſe of this Scripture, as the Doctor's doth to the other Text.

The ſacred Text, *God formed Man* of the Duſt of *the Ground, and breathed into him the Breath of Life,* is a ſhort and full Declaration of a moſt important and divine Truth, namely, that Man was brought into Being, *in a twofold Nature,* having the Nature of this outward World, and the Nature of Heaven

Heaven in the Birth of his Life; the former ſignified by his being formed of the Duſt of the Ground, the latter, by the Breath of God breathed into Him, as his Life.—To be formed out of the *Duſt of the Ground*, is the ſame Thing, as if it had been ſaid, that He was formed out of all the *Riches*, *Powers* and *Virtues* that are in this whole viſible World. For every Property of Nature, that is in the Sun, the Stars and Elements, is hidden in the Earth, and every Thing that cometh out of the Earth, cometh *out of all* the Properties, that work in the whole outward World.—Nay, all the heavenly Powers of Paradiſe are in the Earth, or Paradiſe could never have ſprung up in *Eden*. Now Man was formed out of this paradiſical State of the Earth, when Paradiſe was in its full Glory, and that which He received, was the good Powers of paradiſical Earth, which were to be his Entrance into, or Union with this outward World, created for paradiſical Glory.—The *Tree of Life*, in the midſt of the Garden in *Eden*, may as truly be ſaid to have been formed out of the Duſt of the Earth, as Man was. And Man, ſo far as he was deſigned to be a Creature of this outward World, is therefore ſaid to be formed out of the Earth, becauſe the Earth is not only the Treaſure-houſe of all that is in outward Nature, but is the *Mother*, as of all the three other Elements, ſo alſo of the

Sun

Sun and Stars themſelves. For all that is viſible and bodily in every Thing, whether it be Sun, Stars, Light or Air, is from the Duſt of the Earth, that is, from the earthly Nature, for nothing elſe can give an outward, and viſible Body, or Form of Exiſtence. And as all Things of this World, whether animate or inanimate, are from the Earth, as their Mother, ſo in the Earth is there every Power, and Bleſſing of Life, to ſuſtain every Thing that has its Body from it; as appears by that fruitful Power, which is continually giving forth itſelf in all kinds of vegetable Food, fitted to the Wants of every Life.

What therefore can it be called, but a moſt deplorable Blindneſs in learned Reaſon, to conſider Man as making his firſt Entrance into Paradiſe in no better a State, than *that* of Duſt and Clay formed into a dead lumpiſh Figure of a Man, for this Reaſon, becauſe he was ſaid to be formed out of the Duſt of the Ground? Blindneſs indeed! when it is ſo fully evident, that even now, after the Curſe is in the Earth, yet every Thing, even the pooreſt *Weed* that comes out of the Duſt of the Ground, is in a much higher State, and enters into this World with a Degree of Life from its Mother *the* Earth.—Had the Doctor never ſeen, or heard of any other Things formed out of the Earth, but ſuch as our Potters, and Dealers in Clay can

make out of it, there might have been ſome ſort of Excuſe for his *Adam* of dead Clay formed out of the Earth. But when every Day of his Life has ſhewn him that almoſt infinite Variety, and Plenty of fruitful Powers, Virtues and Wonders in the Kingdom of Vegetables, all coming out of the Earth, and nouriſhed by it, when the Scripture has told him *that* the Beaſts and Cattle of all Kinds were formed out of the Earth, had their Fleſh and Blood from it, and their daily Suſtenance from its fruitful Womb; it is ſtrange to a Degree of Aſtoniſhment, that he ſhould hold, that out of this *rich* Earth, when in its *paradiſical* State, when Man, the Glory of the Creation, was *formed* out of it, and God the *Former*, that nothing ſhould come forth, but a dead Lump of Clay in the Figure of a Man.

For this very Thing, *viz.* Man's being *formed out of the Earth*, which the Doctor makes the Reaſon of his being only a Statue of dead Clay, ought to have been received as a full Proof of his having all the Perfections of Life, and Glory, that are to be found in this whole outward, viſible World. — For what higher Proof can there poſſibly be, that all the Riches, and Powers of this whole material Univerſe, are treaſured up in the Earth, than that all kinds of Life under the Heavens, whether animal or vegetable, have their Being, and Nouriſh-

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ment from it?—And the Reaſon why the inſpired Text, when teaching us, that Man, as to *one Part* of him, had his Birth from this World, ſays, that He was formed *out of the Earth*, is not, becauſe *Fire* and *Air*, and *Water*, and *Sun*, and *Stars*, had not as *full*, and *neceſſary* a Share in the Formation of him, but becauſe the Earth being the *Ground*, or *Mother*, not only of all the other Elements, but of the Sun and Stars alſo, is juſtly put for all of them.

Again, What a total Diſregard has the Doctor here ſhewn to the very Letter of Scripture. The Text ſaith, *God formed Man out of the Duſt of the Ground*, nothing elſe is aſcribed to God, as *his Work* in this Matter; but the Doctor adds quite another Matter as the *Work of God*, namely, ſhaping and forming lumpiſh Clay into a dead Figure of a Man.

And then follows another Fiction equally againſt the Letter of Scripture. For He ſays, that AFTERWARDS, God breathed Life into it. But in the Scripture Account, there is not a Syllable of any *Firſt*, or *Afterwards*, nor indeed any Room for either. —Two Things are ſpoken of the Birth of Man, and as they cannot be ſpoken both at once, ſo one muſt come after the other in the Relation of them. The Scripture mentions them as two diſtinct Things, which they certainly are in a very great Degree,

and the Reaſon of mentioning them thus diſtinctly, is not to teach us, they were done at two different Times, the one firſt, and the other afterwards, but to give us the fulleſt Aſſurance, that Man came into the World in a *twofold* Nature, the one from the heavenly Breath of God, and the other from this viſible World.

But the Meeting, or Union of theſe two Natures in the Formation, or Birth of Man, was owing to one, and the ſame undivided *Fiat*, or Operation of God. — There is no ſooner, or later, in the Beginning of the Soul, and of the Body; the Beginning of one, is the Beginning of the other, and Life as creaturely is equally from them both.

When it is ſaid, that *God breathed into him the Breath of Life, and Man became a living Soul*, the *Truth* really ſignified under this Form of Words, is this, namely, that God *willed* the Breath of his own Life, to become creaturely in ſuch a Form, as Man. And from this *Fiat*, or Will of God, it was, that Heaven and Earth, Time and Eternity, brought forth the human Creaturely Life, kindled from both of them.

All Life is from the *inviſible* World, and in order to its Entrance into the viſible World, it neither *wants*, nor can *poſſeſs* a Place *prepared* for it. — Spirit can have no Place, but its *own Body*, nor can be any where but in *That*, which proceeds from itſelf.

itſelf. The Life of the Soul is generated in, and from the Body, and the Body has its Birth, and Growth in and from the Soul, and therefore neither of them can be before the other, in the Formation of the creaturely Life.

And to ſuppoſe with the Doctor that Man was firſt made a dead Image, and afterwards had Life breathed into it, is no better a Philoſophy, than to ſuppoſe, that God firſt created the vegetable Creature, and afterwards added a vegetable Life to it; that He firſt created the Globe of the Sun, and afterwards added Heat and Light to it.

God ſaid, Let the Earth bring forth the living Creature, &c. What a Folly to ſuppoſe, that the Creature, and its Life, are two ſeparate Things, that the one came firſt, and the other afterwards? No better, than ſuppoſing, that a *Circle* and its *Roundneſs*, are two ſeparate Things, that firſt comes forth the Figure, and afterwards its Roundneſs. —— Life is not, cannot be a *ſecond* or *poſterior* Power in the *Formation* of the living Creature, and if its Body (which is only another Name, for its creaturely State) could begin to be formed *without Life*, it never could have any Communion with Life. For nothing can have any Communion with Life, but that which proceeds from it. Nor can the Body have Communion with any other

Soul, but that which came to Life in, and through, and by the Body.

In Eternity, or *before* the Creation, the *Spirit of Life* is unfathomable, incomprehenſible; but the Spirit of Life, coming by the divine *Fiat*, to be *creaturely*, is Life *generating* a Body; for *Body*, *Form*, and *Creature*, are ſynonimous Terms; for nothing can be *creaturely*, but becauſe it is *bodily*, and under ſome *Form*.

The Spirit of Life cannot come into any Creature *from without*, nothing can be its Life, but that which ariſes as a *Birth* within itſelf. And as *Life*, ſo every *Quality*, *State*, or *Condition* of every Creature, whether good, or bad, is from a *Birth*, or *magical Power* working in it, for Birth, and *magical Power* is the ſame Thing.

Every Vegetable, and Animal of this World demonſtrates the Truth and Certainty of this magical Power; they are all, both as to their Exiſtence, Qualities and Conditions, whether good or bad, ſo many full Proofs of it, they are what they are, and have what they have, as ſo many *Births*, and *Growths* of a magical Power.

We cannot in the Nature of the Thing, have any higher Proof, that this *ſame magical* Power works in the ſame Manner in the Birth, and Growth of all intelligent Beings, than that which our bleſſed Lord has given us in the following Words, *Except a Man be born*

born again, He cannot enter into the Kingdom of Heaven; for this would not have been ſaid, namely, that we can be heavenly *no other* way than by a *Birth*, but becauſe it is the *one Way* of our Nature, to have and be only that, which we are, and have, by a *Birth*, or *Growth* in us. *Again, That which is born of the Fleſh, is Fleſh, and that which is born of the Spirit, is Spirit.* The very ſame Thing, as if it had been ſaid, that Man cannot be either fleſhly, or ſpiritual, but ſo far as the *Birth* either of the one, or of the other, is in Him. But a Birth there muſt be, and of no other Kind than as the Will-Spirit worketh. When it worketh with God, it is in Scripture called that divine *Faith, to which all Things are poſſible:* That, to which it is ſaid, *According to thy Faith, ſo be it done unto Thee.* When it worketh contrary to God, it is that magical Power, which bringeth forth a Birth of the diabolical Nature in the Soul, and is deſcribed in Scripture in theſe Words, *Ye are of your Father the Devil, and the Works of your Father ye will do.* Plainly ſhewing us, that all that is in us, and proceeds from us, has a magical, generating Power, and that as our Will-Spirit worketh, ſo a Birth either of Heaven, or Hell, making us to be either Sons of God, or Children of the Devil, is unavoidably brought forth.

The *Will-Spirit* in God, is the Beginner, or firſt Cauſe of all that is in Nature and

Creature, it is that Myſterious, and Abyſſal Power of the Deity, which generateth, and bringeth forth Nature with all its Properties, is always in them, and with them, as the Cauſe of all that they are, and work. And hence it is that the Apoſtle ſaith, that *of him, and through him, and to him, are all Things, and by him all Things ſubſiſt.* For that which God willed in Nature, and all its Creatures, is inſeparable from them, worketh with them, and is the higheſt Relation, or Connexion, that the Creature hath with the Deity.

The *Will-Spirit* in the Creature, called in Things inanimate, *Attraction*, and in Animals, *Inſtinct*, coming from the *Will-Spirit* of the Creator, as a Ray from it, is that which keeps up the whole Syſtem of Stars and Elements, with all its Creatures, vegetable and animal, in their full Conformity to the firſt working Will of God in their Creation, which is never ſeparate from them.

The *Will-Spirit* in the intelligent Free Creature, is of a much higher Nature, it has the *never-beginning* Eternity in it, and is a genuine Offspring of the Will-Spirit of God, and therefore in its Degree, partakes of the Power of God *over* Nature. And were it not ſo, that is, had it not ſomething in it, *higher* than Nature, it would be as right, and fitting in every Man to follow his *natural* Luſts and Appetites, as it is in Beaſts; neither

ther could it be any Part of Man's Glory and Perfection to imitate the divine Goodneſs, or ſtrive to *be perfect*, *as his Father in Heaven is perfect*. — All which is the higheſt Demonſtration, that the Will-Spirit of the intelligent, Free Creature, has its Birth, and Power, out of that Abyſs of Eternity, which is *before*, and *ſuperior* to Nature, and that all that it hath in, and from Nature, muſt work, and generate, according as this ſuperior Will-Spirit worketh. It is this alone, that can either unite, and work with God, or depart from him, and the Soul of Man hath no other *Near* or *Far* from God, but as its Will-Spirit worketh.

All outward Life, with all its Forms of Wiſdom, Knowledge, Learning, or religious Diſtinction, all the higheſt Appearances of Prudence in Behaviour, are but mere *temporal* Things, and have no *eternal* Good in them, but ſo far, as the Will-Spirit, which governs all, is *holy* and *divine*, and works in that heavenly Goodneſs, and Love, which God bears towards all the Creation. *My Meat and Drink*, ſaith the holy Jeſus, *is to do the Will of him that ſent me*. A ſure Proof, that nothing can miniſter Food to the *eternal Life* of the Soul, but *only That*, which is done in, and from the Will of God working in us, and governing all, that proceeds from us.

The Will-Spirit therefore is juſtly called the great magical Power of the Soul, becauſe, though

though working ſecretly, and without any Materials, yet it never is, nor can be without its real and vital Effects. It always generates, and a Birth muſt be brought forth, either from above, or below. For our Nature ſtandeth in the Growth, for a Life out of Time into Eternity. — As fallen Men, we are born, only to be born again, and according to our Faith, ſuch muſt be our Birth. When Chriſt ſaid, *According to thy Faith, ſo be it done unto Thee*, nothing was ſaid, as particular to *that* Perſon, and Occaſion, but the whole Nature and Power of Faith, or the Will-Spirit given up to God, was declared, with Reſpect to all Perſons, and all Times. For as *Truth* and *Lies* have the ſame Nature, and the ſame Effects, do the ſame Good, and the ſame Hurt to every Man, that is wholly given up to them, ſo the ſame Faith hath the ſame Effects upon every Man, that it has upon any Man.

And here, my Lord, permit me to ſay to every perplexed Seeker after God, and religious Goodneſs, and to every eager Dealer in Notions, Opinions, and new-modelled Forms, that we neither want nor can receive any other Good from Religion, but that of being brought wholly under the continual indwelling Influence of the Spirit of God; and nothing can hinder, or help us to this, but *ſolely* our Faith, or the Working of our own Will-Spirit. For from the Beginning of

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the World, a *common, universal* Saviour was given to the first Father of Sinners, who says of Himself, that He stands knocking at the Door of Man's Heart. And nothing did, or could hinder *Cain* from having the same full Benefit from Christ that *Abel* had, but only his Faith, and Will-Spirit working another Way. — To turn to God with our whole Will and Desire, is to find the Life-giving Power of his holy WORD and SPIRIT within us.—To ask, is *certainly* to receive, but then, it is as *certain*, that nothing does, or can either *ask*, or *receive*, but the Faith, or Will-Spirit of the Soul; which may therefore in a certain, true and good Sense, be said to be our *Creator*, our *Governor*, and will be our final *Judge*. For according as our Faith, or working Will hath been *here*, to such a God, and such a World, Death and Judgment will deliver us up *hereafter*.

No *go ye Cursed*, but to Those whose Will-Spirit hath chosen to unite, and work with the Curse, and Disorders of fallen Nature. No *come ye Blessed*, but to Those whose living Faith and working Will, is itself become that *blessed Purity of Heart*, which alone can *see God*.

Thus all lieth in the working of the Will, a domestic, innate Power, which if rightly turned, helps us to all that we want, and is every Man's sure Guide to God, and Happiness.

pineſs. And all our religious Deluſion, Perplexity of Life, and little Progreſs in a Victory over ourſelves, ariſes from our ſeeking to ſomething elſe than God, in order to be godly, who has his *own Seed* within us, which would infallibly grow up unto a perfect Man in Chriſt Jeſus, did we but in an undivided Faith *call* ſolely to, and *rely* wholly upon the Operation of God, inwardly *Drawing*, inwardly *Redeeming*, and inwardly *Sanctifying*, in the Name of Father, Son, and holy Spirit, all that is, or can be Divine within us. This is the ſhort and ſure Way of being born again of God, which in the Nature of the Thing is as neceſſary to our Salvation *now*, as our being created in the Image and Likeneſs of God, was to our *firſt* Perfection.

And the Reaſon, why it muſt be ſo, is becauſe there is nothing elſe but *Birth*, and *Growth*, through all Nature and Creature. For whatever begins to be, *out of* ſomething elſe, muſt be That which it is, by way of Birth; and as this is the State both of eternal, and temporal Nature, of eternal and temporal Creatures, to *begin* to be, *out of* ſomething, that was before them, ſo from the higheſt intelligent Creature to the loweſt Vegetable, every Thing muſt begin, and go on to its higheſt State only by way of Birth, or magical Growth. Neither could there be any ſuch Thing as the *Birth* of any Animal, or the *Growth* of any vegetable Life in

this

this World, but becauſe in *all Worlds*, and through *all Nature*, all Things come forth, as ſo many *Births* and *Growths* of a Variety of Life, through the *Fiat* of the divine Will. Man therefore neither hath, nor can have any Goodneſs or Perfection of a divine Life, but as a Birth and Growth of the divine Nature in his Soul. Hence it is, that *Adam*'s turning his Faith, or working Will into the Life of this World, had the Fulneſs of a *real Death* in it to the divine Life, and is ſo called by *Moſes*; and the Deliverance from this Death, can be only by that which is in Reality a new Birth from Above, and is ſo called by Jeſus Chriſt.

To what End therefore, is that Multiplicity of Sects, Reformations, and Diviſions, that Learned Labour in Grammatical, Critical Diſtinctions of Words, Notions and Opinions; to what End is all this, when the *Perfection* of every Life, ſtands only and ſolely in a *Birth*, and *Growth*; no Life, vegetable, animal, or divine, grows, but by its *innate Hunger* after its proper Food of Life? The *Flint* lies dead under the generating Influence of the Sun, becauſe it has no Hunger after the good Powers of the Sun. — The *Seed* riſes up into a perfect Vegetable, becauſe it Hungers after the Riches *that* are in the Sun.

And thus it is that Man, as a Heaven-born Plant, muſt have all his Growth of Good-

Goodneſs from God, as the Vegetables of the Earth have all their Growth of Perfection from the Sun. But as *Hunger* alone helps every Thing to find and eat that Food, which its Life wants, ſo *Faith*, or the Will-Spirit, is *alone* that Hunger of the Soul which can either find, or eat that Fleſh and Blood, which is its eternal Life.

But to return once more to the *D. L.* the Deſign of which, is to eſtabliſh this moſt horrible Doctrine, that *Moſes deſignedly* and *induſtriouſly* ſecreted from God's choſen People of *Iſrael*, all Thought, and Apprehenſion of any eternal Relation that they had with God; which is the ſame Thing, as ſaying, that He deſignedly ſuppreſſed the one only poſſible, and neceſſary Foundation of true Religion. For the Immortality, or perpetual Exiſtence of the human Nature, is the only Ground of Homage and Regard to an *inviſible* and *eternal* God. And unleſs Man was by Nature eſſentially related to God, and the inviſible eternal World, it would have been as unnatural and unreaſonable for the inviſible God of the eternal World, to call Man to an heavenly Adoration of him, as to bid earthly Fleſh and Blood, *be*, and *do* that, which Angels are, and do in Heaven. For, from whence is it, that the Beaſts, however apprehenſive and teachable, are utterly incapable of Religion? It is becauſe they have nothing in them,

but

but what began from this World, and therefore cannot hear, understand, or have the least Sensibility of any Thing that is higher than this World. — Therefore the *first Notice* from an eternal invisible God, given to Man of a religious Homage due to Him, and the *bare Capacity* of Man to receive and embrace such Notice, is the greatest of Proofs, that Man has something of the *eternal* and *invisible* God in him. For as nothing can Hunger, but that which by Nature, both wants and has a Capacity to eat; so nothing can possibly receive a Religion relating to the eternal God, but that which has within itself, both a Want, and Capacity to partake of the eternal World. And had not Man an eternal Spirit in him, as an Offspring of the eternal God, He could no more want to have any Intercouse with the eternal World, than a Fish can want to be out of the Water. Nor could any taught Adoration of the one eternal, incomprehensible God, enter any farther into his Heart, or be of more use to him, than so much Religion taught to a Parrot. For Man being, or entirely believing himself to be, as merely a Creature of this World, as the Parrot is, could no more regard any Thing, but what his earthly Nature has a Fondness for, than the Parrot doth. *Let us eat and drink, for To-morrow we die*, would be the highest and truest Philosophy, if there is no more of a

divine

divine Life, or heavenly Nature in Man, than in the chattering Sparrow. In this Caſe, worldly Craft, or Cunning, whether in a Fox, or a Man, is the higheſt Uſe of its natural Powers. For if the earthly Life and Nature, is equally *the All* of both of them, earthly Wiſdom muſt be *equally* the Perfection and Praiſe of them both. For it can no more be the Duty of an *earthly* Creature to be *heavenly* minded, than of a *celeſtial* Creature to be *carnally* minded.

If therefore the *Iſraelites* under *Moſes*, were by Him led, and directed to conſider themſelves merely as Creatures of this World, having nothing to enjoy, or hope for, but the good Things of this Life, it muſt be ſaid, that He did all that well could be done, to make them an *earthly*, *covetous*, envious, *rapacious*, *ſtiff-necked*, and *brutal* People. And all the Complaints which the Prophets have brought againſt them, on that Account, were unjuſt, and ought to have been made only againſt *Moſes* himſelf, and the Religion *that* was ſet up by Him. For a Religion *only* offering, and *wholly* confining People to earthly Enjoyments, may ſurely be ſaid, not only to *make*, but even *require* them to be wholly ſenſual and earthly minded. And every hearty Believer of ſuch a Religion, is by his very Faith called upon, to make the moſt that He can, of the *Luſt of the Fleſh*, *the Luſt of the Eyes*, *and the Pride of Life*.

Moſes

Moſes ſaith, *Hear*, O Iſrael, *the Lord our God is one Lord; and thou ſhalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Strength.* Now to theſe *Iſraelites*, looking *backwards* to God's Covenant of Life and Redemption, made with their Forefathers, of which they were the *undoubted*, and *recorded* Heirs in the inſpired Word of God; and *forwards* to this new Covenant of a Theocracy, added, as God's *peculiar Mercy* to them in this Life, to keep them to himſelf, to ſupport them under their Afflictions, and Trials from the idolatrous World, and to arm them with Patience in waiting for *that* eternal Redemption, in the Faith of which, their Anceſtors had died ſo full of Joy and Comfort. In this *double View* of their State under God, and which *Moſes* had ſo fully ſet before *them*, and with the ſtrongeſt Injunctions, to be daily teaching them to their Children, they had the higheſt Reaſon to rejoice in God, and to love Him with all their Heart and Soul and Strength, who had ſhewn ſuch Wonders of Goodneſs to them, and their Forefathers.

But to ſuppoſe this *Moſes*, as *deſignedly* ſecreting from them, the Knowledge of that *eternal Relation* they had to God, on which the Hopes of their Forefathers were founded, and on which He himſelf was made able to chuſe rather the Afflictions of Chriſt, than the Glories of the Egyptian Court, has ſome-

thing very ſhocking in it. For if *Moſes* was that Good Man, that He was, becauſe He knew in whom He had believed, and had a Fulneſs of Faith in the eternal Redemption promiſed from the Beginning, can there be a more religious Cruelty, than in ſuppoſing him, *deſigning* by his religious Syſtem, *wholly to obliterate* all Thought and Remembrance of God's *univerſal, unchangeable Covenant of Life*, and extinguiſh all Senſe, and Hope of a Redemption to come hereafter? To what Purpoſe is it to ſay to ſuch a People, ſhut up in earthly Hopes, and worldly Expectations of a carnal Life, *Thou ſhalt love the one God of Heaven with all thy Heart, &c.* For if He had ſucceeded in his *Deſign*, and fixed them in the Belief, that they had *no Treaſure* but in this World, we have Chriſt's Word for it, that the Affections of their Hearts could go no where elſe, ſaying, as an eternal Truth, that *where our Treaſure is, there muſt the Heart be alſo.* So that in this Caſe, no Love of God, and therefore no other divine Virtue, could have any Place in thoſe, who conformed to the *Deſign* of *Moſes* in his Religion.

The Doctor, with ſome Indignation, tries to evade this unavoidable Conſequence, in a Paſſage upon *Peter Baro*. " But thoſe, " *ſays He*, who will talk after him in this " Age, muſt have loſt both *Senſe* and *Shame*. " The true Foundation of Morality is the

Will

" Will of God. But is not the Distinction " between Right and Wrong, perpetually in- " forced by the Law of *Moſes* on this Princi- " ple? This then is the Spring and Origin " of all Virtue, and to give it the greateſt " Efficacy, the Love and Fear of God is *there* " likewiſe inceſſantly inculcated. But how " does a long, or ſhort Exiſtence, a Life here, " or elſewhere, at all affect the Practice of " Virtue ſo founded*?"

All this is quite beſide the Point, and leaves the *Jews* under the ſame Incapacity of every divine Virtue, as has been above aſſerted. For a *ſhort* or *long* Exiſtence of the Creature is here never thought of, or urged as a *Reaſon*, why it ſhould, or ſhould not be morally Good. For *Duration*, conſidered in itſelf, whether ſhort or long, is only a *natural* Conſequence of *that kind* of Life, which the Creature hath. For, ſuch as its *internal* Nature and *Birth* of Life is, *ſuch* is its Duration. And again, ſuch as its internal Nature, and Birth of Life is, ſuch is the Good, and Evil that belongs to it, without any Regard to its longer, or ſhorter Duration.

Now it is the *internal* State, and Nature of Man's Life, not conſidered as *ſhort*, but as *wholly earthly*, and created for only *earthly Goods*, that is the Reaſon, why *ſuch a kind* of Life is incapable of any divine Virtue, and cannot poſſibly have any other Love,

* *D. L.* page 587.

Affections or Tempers, but such as are confined to this World. And also, why every kind of Envy, Greediness, Selfishness, Craft, and Contrivance how to get the most of every earthly Thing, that he likes best, must govern every Man, that has only the earthly Nature of this World in him, as unavoidably, as they govern Birds, and Beasts. And to tell such a People of a *Goodness*, to which their earthly Nature does not lead them, as it leads every other Animal to that which it likes, is as vain, as to preach to the *Sparks*, not to fly upwards. Nor can a Nature, *wholly earthly*, any more sin, by coveting *only* earthly Things, than the *Lion* sins, by having all his Heart set upon his Prey.

But the Doctor has a Maxim, by which he proves, that the *Jews*, though having *only* the earthly Life of this World in them, and wholly confined to earthly Hopes, and Enjoyments, yet might and ought to have been heavenly minded, *namely*, because *the true Foundation of Morality, is the Will of God.* And yet so it is, that this very Maxim is itself a sufficient Proof, that an earthly People, created only for earthly Goods, are by *the very Will* of God directed to be earthly minded. For the *Will* of God, is only *so far* the *Law* of every Creature, as his Will is *in it*; and his Will is, and can be, no other *in* the Creature, but that which is manifested by *that kind* of Nature, which it hath only from the

the Will of God. Therefore earthly Creatures, by being earthly minded, pay as full Obedience to the Will of God, as pure heavenly Spirits by their being heavenly minded. Therefore if Man is only an Animal of this World, by the *Will* of God, diſtinguiſhed only from other Creatures, by ſuperior Skill, Subtlety, and Contrivances (as they are from one another) He neither is, nor can be, under any other Law, or Rule relating to his Good and Evil, but that which is the Law and Rule of all other Animals, that have all their Good and Evil from this World. And as it is as good in the *Wolf*, to be ravening, as in the *Lamb* to be harmleſs, becauſe they both follow their created Nature; ſo if Man is as merely a Creature of this World, as they are, when He, by his ſuperior Subtlety, in order to make the moſt of his worldly Life, either feigns the Innocence of the Lamb, or puts on the ravening Wolf, He follows *his* Nature, as they do *theirs*, and is juſt as good and as bad as they are. And to tell ſuch a Man of the Beauty of Holineſs, or call him to the Denial of his *own Will*, for this Reaſon, becauſe the *true Foundation of Virtue, is the Will of God*, would be to as much Purpoſe, as *heartily* received, and as *fully* obſerved, as if you was *only* to require him never to ſleep any more, for this Reaſon, becauſe holy Angels never ſlumber, nor ſleep in Heaven. For what can Earth have

to do with Heaven, or a Creature that can have no Good, all its Life, but that which is like the good of Milk and Honey, have to do with the Goodneſs of any divine Virtue? — If therefore *Moſes deſignedly*, and *effectually* fixed the *Iſraelites* in a firm Belief, that they had no Good to receive, or hope for, but that which Fleſh and Blood could find in earthly Things, they were by him taken out of the Sphere of every Virtue, that can be called godly or divine, could have no other Fear of God, but like That, which they might have towards Him, or the Giants, nor any other Love of God, but that which they had to their Bellies.

Farther, that the Doctor has not at all entered into any right Conception of the Subject, He is upon, is plain from his aſking, *But how does a ſhort or long Exiſtence, a Life here, or elſewhere, at all affect the Practice of Virtue ſo founded?* — It juſt ſo much affects it, as *Place*, or *Space* affects the Exiſtence of Bodies, they are not brought forth by Place or Space, but they could have no Poſſibility of Exiſtence but in Place or Space. And thus it is, that *Duration* affects the Practice of all divine Virtue, that it could have no Poſſibility of Exiſtence, but in a Nature incapable of dying. — *Corruptibility*, and divine Goodneſs, are as impoſſible to be united, as Life and Death. — And a *periſhable* Creature, full of *divine Love*, is as abſurd, as a *Storm* or Tempeſt full of heavenly Serenity. — Death may

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as well exert all the Functions of Life, as a mortal Creature breath forth the Spirit of heavenly Tempers and Affections. How comes it that Fleſh and Blood cannot enter into the Kingdom of Heaven? It is becauſe nothing that is *mortal*, can be *heavenly*, and therefore if all that is in Man, is mortal, nothing in Man can poſſibly be heavenly minded. For though the *Duration* of the Creature is not the Ground, or Reaſon of any divine Virtue, yet no Creature can be capable of it, but that, which by the *Divinity* of its Birth, is born immortal.—*Again*, As no *divine Goodneſs*, ſo alſo no ſin *againſt God*, can have Place in any Creature that is ſubject to Death. For nothing can Sin *againſt God*, but that which hath truly, and eſſentially the Nature and Life of God *in it*; as nothing can act contrary to *Senſe* and *Reaſon*, but that which hath Senſe and Reaſon in its Nature. If therefore Angels and Men, were not Partakers of the divine Nature, in the Birth of their Lives, they could no more ſin againſt God, than a Man born blind can ſin againſt the Light of the Eyes.

For where the divine Nature is not in the Creature, it could no more commit *one Sin* againſt God, though it ſhould live a thouſand Years, than *Adam* could have fallen from God, a thouſand Years *before* He was created in the *Image* and *Likeneſs* of God. The one, is the ſame Abſurdity as the other.

Now the true Origin of Immortality in the Soul of Man, lies in its *Will-Spirit*, which is not a created Thing, but is a *generated* Birth, or real Offspring of the eternal, unbeginning *Will-Spirit* of God, of the ſame Nature with it, coming from God, as the Thoughts of the Mind, are generated from the Mind, are of the ſame Nature with it, as Births, and Iſſues out of it. And no Creature can have *Freedom of Will*, but that which has this *Will-Spirit* of God *in it*. For no Will is, or can be *free*, but the Will of God, and where the Will-Spirit of God is not, there is, and can be nothing, but the Inſtinct of Nature, which can only go on in one Way, as Nature works. Therefore ſo ſure as Angels and Men have a Freedom of Will, ſo ſure is it, that the Will-Spirit of God, has its Birth in them.

And this is the Ground, and Reaſon, why the Soul of Man, is, and muſt inevitably be *immortal*. It is becauſe the Will-Spirit of the Soul, the Leader, and Former of its Life, being *generated* from the Will-Spirit of God, Death can have nothing to do with it, or have any Relation to it. It muſt *always* live, becauſe it has nothing but *Life* in it. Neither can its Works die, or depart from it, becauſe whatever it works, it works from itſelf, and every Thing it brings forth, is its *own Offſpring*, or rather a *Growth* of itſelf. All therefore that the Will-Spirit hath done, though in a temporal World, muſt go along with

with it into its own Eternity. It can no more depart from its own Works, than it can depart from itſelf, and therefore the Scripture ſaith, that *our Works follow us.*

In this free divine Will-Spirit of the Soul, lies all Man's Capacity for divine Goodneſs. For, to chuſe to *will* that, which God wills, and to love that which God loves, is the whole Eſſence and Spirit of all divine Morality. But nothing can do this, where the divine Nature is not, any more than there can be *beaſtial* Appetites, where there is no *beaſtial Nature.*—To have *Freedom of Will*, is the ſame Thing, as to be *born of God*, and to be born of God, is the ſame Thing, as to have a *Capacity* for divine Virtue.

What a Weakneſs therefore is it in the learned Doctor, to ſuppoſe, that a *long*, or *ſhort Exiſtence* hath nothing to do with divine Virtue, when nothing can have a ſhort or long Exiſtence, but according to the *Birth* or *Quality* of its Nature? But if the Birth, or Quality of its Nature has nothing to do with the Capacity for divine Virtue, then *every kind* of Nature, whether it hath Freedom, or no Freedom of Will, a Birth, or no Birth of the divine Nature, is equally capable of divine Virtue. But if *Freedom* of Will, if a Birth of the divine Nature in the Soul, are the only poſſible Ground of divine Goodneſs in the Creature, then no creaturely Nature can be Good, or capable of Goodneſs, but that which is as incorruptible, and immortal

mortal as that Will-Spirit which is an immediate Birth out of the ever-living God.

What an Inconſiſtency, to ſay of a Creature of a *ſhort Exiſtence*, or whoſe Life is vaniſhing away, that its true Father is in Heaven, and that it ought therefore *to be perfect as its heavenly Father is perfect?* Can That which is daily tending to *Non-exiſtence*, be daily growing up in the Perfection of God, or that which is always approaching towards Death, be a true Child of the ever-living God? As well might it be ſaid of the *Muſhroom*, that it has the Angels in Heaven for its true Brethren, as of Man, beginning to exiſt to Day, and ending his Exiſtence Tomorrow, that He is a true Birth or Child of his everlaſting Father in Heaven.

Now as nothing can have any moral Goodneſs in it, but ſo far, as the Goodneſs of the divine Nature is brought to Life in it, ſo neither can it have any *free Will*, but becauſe the free Will of God is born in it. For nothing has Power over Nature, or any Poſſibility of ruling its Workings, but the *one free* Will of God, which brought forth Nature. Therefore, ſo ſure as Man has any Freedom of Will *over his Nature*, ſo ſure is it, that the divine free Will hath a Birth in Him. And ſo ſure as he has any Poſſibility of *loving God*, and Goodneſs, ſo ſure is it, that he is born of God. And therefore of all Truths, none can be more evident, than

that

that the Immortality of the divine Nature is *essential* to, and *inseparable* from the Soul of Man.

Hence may be seen the great Impropriety of speaking of a future State, as a *Sanction* to the Laws of God, and of asking as the Doctor, and this Author doth, *If the Doctrine of a future State, was intended for a Sanction of the Jewish Religion, why is it not plainly to be found there?* Since all agree, *that the Sanctions of a Religion, should be delivered in as open and explicit a Manner, as the Precepts of it* *.

I have sufficiently shewn, that a Future State was as evidently the *one Foundation* of the Patriarchal, as it is of the Gospel Religion; but to call it a *Sanction*, under either State, and Reason upon it under that Idea, is a most gross Mistake of the whole Nature of the Thing. For a Sanction is *purely That*, which may be *discretionally*, or *arbitrarily* given, or not given, done or not done to those, who are called to obey a Law.

But a future State, whether of Happiness, or Misery, has nothing of this Nature in it, it is nothing *discretionally*, or *arbitrarily* done, or given to the Soul, but is only the Soul's Continuance in the Possession of That, which this Life hath done in it, and to it.

Therefore to speak of future Happiness and Misery, as *Sanctions*, and such Sanctions as are to be found in one divine Religion, and not

* Free Examination, Page 75, 82.

not in another, is as abſurd, and contrary to the Nature of the Thing, as to call our *free Will*, and *natural Underſtanding*, Sanctions, and *ſuch* Sanctions, as are in one Diſpenſation of God, and not in another.

For Happineſs, and Miſery are as eſſential to our Life, are as daily with us, make as much a Part of us, and are as inſeparable from our Nature, as the Workings of our *Will* and *Underſtanding* are, and we have neither the one, nor the other, but juſt as the *Workings* of our Will, and Underſtanding proceed. And a future State is nothing elſe but a going on, or Increaſe of *that ſame* Happineſs or Miſery which we had here, juſt as it is the Increaſe, or Progreſs of that ſame Working of the Will and Underſtanding, that we had here. But if a Sanction, is in its whole Nature, a *diſcretionary*, and *arbitrary* Thing, to call a future State a Sanction, becauſe it may and ought to be conſidered, as a Motive to Holineſs, is as much miſtaking the Nature both of a Sanction, and a future State, as to call our *Will* and *Underſtanding* Sanctions, becauſe they are, and ought to be conſidered, as powerful Motives to eſchew Evil, and cleave to that which is Good.

There are ſome other moſt egregious Errors which I intended to have remarked upon, but I am already got beyond the proper Bounds of a Letter.—But holy *David*'s Caſe, I cannot but mention, as ſufficient to

have

have deterred the Doctor from an Hypotheſis, which has obliged him to place this divine ſweet Singer of *Iſrael* amongſt Thoſe, who had not the leaſt Senſe, or Thought of any eternal Relation, they had to God. This holy *David*, the Man after God's Heart, the Type of Chriſt, the Royal Prophet, *who knowing that God had ſworn with an Oath, that out of the Fruit of his Loins according to the Fleſh, He would raiſe up Chriſt to ſit on his Throne*; this great Prophet, who foretold the Reſurrection of Chriſt, *that his Soul was not left in Hell, neither did his Fleſh ſee Corruption*, this *David*, thus deep in the Counſels of God, and acquainted with the great Article of the Reſurrection, whoſe inſpired Pſalms are, and have been chanted in all Ages of the Chriſtian Church, as the pious Breathings of the holy Spirit, this holy, ſpiritual, typical, propheſying *David*, is, for the ſake of the Doctor's Project, crowded amongſt thoſe, who were not allowed to have any other Relation to God, or any Thing elſe to hope from Him, or thank Him for, but the Bleſſings of a temporal Life, till Death had put the ſame End, to the *All* of *David*, as it did to thoſe few Sheep, that He had once kept. And what is ſtill worſe, this ſame *David* is made the moſt zealous Preacher up of the Folly of fearing, or hoping for any Thing after Death. And is, as ſuch, appealed to by the Doctor, and his Aſſiſtant, as giving the moſt full

Evidence

Evidence againſt all Happineſs, but that of this Life, and repreſented in his divine Tranſports, as ſetting forth the Wiſdom of Believing that the Life of Man ends like that of rotten Sheep, in a Death *that* brings him into the dark *Land of Forgetfulneſs*; ſinging glorioufly, *the Dead praiſe not the Lord, neither any that go down into Silence. In Death there is no Remembrance of Thee: in the Grave, who ſhall give thee Thanks?*

Thus it is, that *David*, by theſe Gentlemen is made a Preacher againſt a future State; not conſidering, that ſuch Infidelity would have been worſe in *David*, than it poſſibly can be in any modern Infidel. But the Truth of the Matter is this, the Holy Prophet in all Paſſages of this kind, is only calling upon God for the *Continuance*, and *full* Manifeſtation of the *Bleſſings* of *that* temporal Theocracy, which could only be given by God, or received by Man, whilſt He was on this ſide Death, and the Grave. And the *Darkneſs*, *Silence*, or *Inſenſibility* affirmed of Death, has no Relation to a *total End* of all Life and Senſibility, but only and ſolely to a total End of all *Enjoyment*, *Sight*, or *Senſe* of the Wonders and Bleſſings promiſed by the divine Theocracy. Thus, *Shall thy Lovingkindneſs be ſhewed in the Grave? Shall thy Wonders be known in the Dark?* Or *thy Faithfulneſs in Deſtruction?* Plainly ſhews, that He calls Death, a State of Darkneſs and Inſenſibility

ſolely

ſolely with Regard to God's temporal Wonders and Bleſſings, and only ſets forth this plain, and innocent Truth, that temporal Death puts a full End to all temporal Enjoyments. And thence it is, that He calls upon the divine *Faithfulneſs* either to make good that Covenant of temporal Bleſſings in this Life, or it could not be made good at all; becauſe a Death to this Life, muſt be an abſolute Death to all the good Things of this Life.—*David*, as a *Son* of *Abraham*, *Iſaac*, and *Jacob*, had their Faith and Piety, and as ſuch, his Pſalms are as full of heavenly Devotion, as flaming with divine Love, as if compoſed by an Angel. But *David*, as a *Son* of the Covenant made with *Moſes*, was alſo an Heir of the temporal Bleſſings of the Theocracy; and in this Capacity, the heavenly, angelic Pſalmiſt, had a Right to ſay, *Why do the Wicked proſper? My Tears have been my Meat, while they continually ſay unto me, Where is thy God?—Wilt thou ſhew thy Wonders in the Grave?* That is, canſt thou perform thy promiſed temporal Bleſſings, when Death has taken away all Poſſibility of receiving them?

And thus the holy *David*, though full of the Faith of *Abraham*, and knowing that Chriſt, his Son according to the Fleſh, ſhould die, and riſe from Death, to effect the Redemption, promiſed to his Fathers, could with the Fulneſs of this Belief, call temporal Death, an utter Inſenſibility, and Incapacity to receive the temporal Bleſſings

of

of that Theocracy under which God had placed him. And this is the Ground of rightly underſtanding all that is ſaid, by the other holy Penmen of Scripture in the Language of *David*.

But if it could be ſuppoſed, that *David* by the foregoing Expreſſions, meant to give up the Promiſes of eternal Redemption made to all his Forefathers, and called the World to look for no more, but what they could get in this Vale of Miſery, what Excuſe can be made for the Chriſtian Church, which from firſt to laſt, has made ſuch heatheniſh Songs a Part of the Goſpel Service? For in this Caſe, theſe Pſalms may be juſtly eſteemed prophane, as having a more direct Tendency to beget, and fix Infidelity in the Hearts of Men, than the Hymns of the heathen Poets.

In haſte, as I am, to have done troubling your Lordſhip, I muſt yet add a Word, upon the Doctor's moſt theological Account of Man's firſt Ability to ſpeak articulate Words.

" In judging, ſays He, only from the *Na-*
" *ture of Things*, without the ſurer Inſtruc-
" tion of Revelation, one ſhould be apt to
" embrace the Opinion of *Diodorus Siculus*,
" that the firſt Men lived for ſome Time in
" Woods, and Caves, after the manner of
" Beaſts, uttering only *confuſed Sounds* *."

And

* *D. L.* Vol. II. Page 81.

And yet it is hardly poſſible for a Man to make a Judgment more contrary to the Nature of Things. For does not the Nature of almoſt all Animals, Beaſts, and Birds ſhew us, that they have all of them, a natural untaught Language, not conſiſting of *confuſed Sounds*, but altogether diſtinct by an articulate Difference, and highly intelligible to every one of the ſame Species? If therefore the Nature of Things will *allow* us to ſuppoſe, that Man was created as perfect in his Kind, as the Animals were in theirs, then the Nature of Things will *oblige* us to affirm, that the firſt of Mankind had from Nature, an untaught Language, as ſuitable to the Ends of their Creation, as uſeful, as diſtinct, and intelligible to themſelves, as that of Birds, or Beaſts, is to them in their ſeveral Kinds. Now it muſt not be ſaid, that the Doctor has adopted the *whole* Opinion of *Diodorus*, though ſo highly (as he thinks) conformable to the Nature of Things; for he has given up that of Man's living *in Woods and Caves*, *&c.* and has only choſen to ſtand by that, which is much the worſt Part of it, namely, his natural Inability to utter any Thing *but confuſed Sounds*.—However, to make Amends for all this Poverty of Speech, in which Man was brought forth by God, the Doctor has a *Conjecture*, how it ſoon came to be better with Him. In Scripture, ſays He, " we find that God taught the firſt

" Man, *Religion*, and can we think, He would " not at the ſame Time, teach him Lan- " guage? Again, when God created Man, " He made Woman for his Companion, " and Aſſociate, but the only Means of en- " joying that Benefit, was the Uſe of Speech. " Can we believe that He would leave them " to get out of the *forlorn Condition of Bruta-* " *lity* as they could *?"—Shocking and even blaſphemous Words! For how little ſhort can it be of that, to ſay, that Man, created in the Image and Likeneſs of God, was created in a *forlorn Condition of Brutality?* Has, or can any Infidel more deſpiſe and ridicule all that is ſaid both in the Old, and New Teſtament, concerning Man's Creation, his high Birth, and Deſtination, his Fall, and Redemption, than is here done?

In the Scripture we are told, that Man in the firſt, perfect State of his Creation, came forth a living Image, and Likeneſs of the all-perfect God; that He came forth in this diſtinguiſhed, and exalted State of Perfection, above all other Animals of this World, in order to be a Lord, and Ruler over them. Can there be a more open Ridicule made of all this, than to hold, that this firſt glorious Image of God, came forth in a *forlorn brutal Condition*, unable to utter any Thing, but dumb, and *confuſed Sounds?* Or what can be more unbecoming a Chriſtian Doctor, than to

* *D. L.* ibid.

to eſpouſe ſuch a paltry Notion from the Authority of a Pagan *Greek*, in full Contradiction to all, that *Moſes*, Chriſt and his Apoſtles, have ſaid of the firſt heavenly Nature, divine Birth and glorious Prerogatives of Man? What a Mockery is here made of the whole Chriſtian Syſtem, which ſuppoſes Man to have fallen from ſuch a high Degree of heavenly Union with God, that nothing leſs than the Birth of the Son of God in fallen Man, could reſtore him to that Perfection, which He had at firſt? What a Folly to talk of the Fall of Man, or his Poſſibility of ſinning againſt God, if he came out of the Hands of God in a *forlorn Condition of Brutality?* For ſuppoſing him to be ſuch, he muſt have wanted a new Birth, before He fell, or could poſſibly be guilty of falling from any heavenly Perfection, unleſs in ſuch a *good Senſe*, as a Creature born without *any Eyes*, may be charged with the Guilt of having renounced the Perfection of Sight.

But the Doctor comes now to his full Proof, that Man had at firſt no articulate Speech, and that He was actually taught it afterwards by God, from theſe Words of *Moſes*; *God brought every Beaſt of the Field, and every Fowl of the Air, unto Adam, to ſee what He would call them.*

And yet, ſo unlucky is the Doctor, that no Words in the World can give a higher

Proof, that *Adam* had not only an articulate Speech, but in ſuch a Degree of Perfection, as none of his Natural Sons, not the whole Tribe of Linguiſts, Critics, and Grammarians, ever had, or can poſſibly have. For if it could be ſuppoſed, that any Man was a hundred Times more knowing than the Doctor is, in what He calls his *Enigmatic*, *Curiologic*, *Hierogliphic*, *Emblematic*, *Symbolic*, *&c. &c.* Profundities, yet if all the Beaſts of the Field, and all the Fowls of the Air, were to be brought before him to be diſtinguiſhed from one another, by articulate Sounds of his Voice, even ſuch a Man would be as unequal to the Taſk, as a *Tom Thumb*. And of all the Abſurdities, *that* ever were heard of, ſurely none can equal that, of ſuppoſing, that *Adam* had not an articulate Speech, but had it to learn at a Time, when he was called to the higheſt Exerciſe of the higheſt Perfection of Language, namely, to *diſtinguiſh* ſuch an infinite Number of Creatures, by different articulate Sounds of his Voice. It is like ſuppoſing, that a Man whoſe Eyes had no *natural Power* of diſtinguiſhing one Thing from another, ſhould therefore, and on that Account, have all the Creatures in the World, brought before him, that He might deſcribe every Difference in Form, and Figure, that belonged to them. And yet the Doctor is ſo charmed with this Senſe of the foregoing Words, that He fa-

thers

thers it upon *Moſes*, as an *uncommon Elegance*. — He proceeds next to cenſure a *generally* received Opinion, *viz.* that *Adam gave every Creature a Name ſuitable to its Nature*. And yet the inſpired Text directly affirms this, ſaying, *And whatſoever Adam called every living Creature, that was its Name*, that is, *That* was *true* of it; for ſurely the Text would not have ſaid, *That* was its *Name*, if it had not been *true* of it, which it could not have been, if it had miſtook, or miſrepreſented its Nature. — But however, in Favour of the Doctor let it be ſuppoſed, that *Adam* neither *did*, nor *could* name the Creatures *ſuitable* to their Natures, and then it will follow, that they were all brought before him in vain, that He might as well have named *them before* He ſaw them, as *afterwards*; that He was called to do That, which had neither *Right*, nor *Wrong* in it, to ſay *ſomething*, which was no better, than if He had ſaid the Contrary, and to diſtinguiſh Creatures by different Names, but not according to their different Natures.

But of *Adam*'s divine Ability to give Names to the Creatures ſuitable to their Natures, much greater Things are to be ſaid, which muſt be left to ſome other Occaſion. — The Language of every Creature is natural, and not taught; it is as much the Effect of its *whole Nature*, the joint Operation of its Soul, Spirit and Body, as its

Life is; and is articulate, or not articulate, good or evil, harmonious or horrible, juſt as the Life of the Creature has more or leſs of the Perfection of a divine, or earthly Harmony in it.—And theſe Words of our Saviour, though ſpoken on a particular Occaſion, that *out of the Abundance of the Heart the Mouth ſpeaketh*, contain the *whole Philoſophy* of the Language of all Creatures, whether in Heaven, on Earth, or in Hell. And no Creature wants any more Teaching, how to *ſpeak* its own Language, than it wants to be taught how to *hear*. And if Man is the only Creature in this World that wants to be ſent to School, it is the greateſt of all Proofs that he has loſt the original Perfection of his Nature, and is dead to that living WORD of God, which he had at his Creation, and ſo muſt learn an A, B, C, Language that is neither natural to him, or any Man elſe. And if it were not thus, that He was dead to his firſt heavenly Power of ſpeaking, it would be as impoſſible for one Man born in this Climate to ſpeak unintelligibly to a Man born in another Climate, as for one Angel to ſpeak unintelligibly to another, nor could there be any more two Languages amongſt Men on Earth, than there are two Languages amongſt Angels in Heaven.

Hence the ſhining Sons of verbal Literature, whether Critics, Linguiſts, or grammatical

matical Orators, may ſee, if they will, that the mighty Province in which they make ſuch Figure, is procured for them, by Man's having loſt all that was good, divine and heavenly in the Language of his firſt perfect Nature. Otherwiſe the Prince and the Peaſant all round the Globe, had had but one Language on Earth, as Angels have in Heaven, as ſure as they had but one Nature.

The Doctor has by ſtrength of Genius, and great Induſtry, amaſſed together no ſmall Heap of learned Deciſions of Points, Doctrines, as well Heatheniſh, as Chriſtian, much the greateſt Part of which, the Chriſtian Reader will find himſelf obliged to drive out of his Thoughts, as ſoon as he can in right, good Earneſt ſay with the Jaylor, *What muſt I do to be ſaved?*—This Collection of Deciſions, he calls his *projected Defence of Chriſtianity*, which if it was *ſuch*, Chriſtianity muſt have been but poorly provided for its Support by the four Goſpels. I ſhall make no Doubt of his intending, what he ſays, by them. But a *Project* in Defence of Chriſtianity, is not more promiſing, than a *Trap* to catch Humility. The Nature of Things allows no more of the one, than of the other. To be a Defender of Chriſtianity, is to be a Defender of Chriſt, but none can defend Him in any other Senſe, or Degree, than ſo far as he is his Follower. To be with Chriſt, is *to*

walk as He walked, and He *that* is not ſo with him, is *againſt Him*, and is rejected as an Enemy, though He ſhould ſay, *that* He had *propheſied* and *wrought Miracles* in his Name.

There are *two Ways* of embracing Chriſtianity, the one is, as a *Sinner*, the other as a *Scholar*; the former is the Way taught by Chriſt and his Apoſtles, the latter is the Invention of Men, fallen from the firſt Spirit and Truth of the Chriſtian Life under the Power of natural Reaſon, and verbal Learning.—A Change, which has ſome Likeneſs to that, which happened to the good Light of the Heathen World: The Original *Philoſophers*, who lived what they ſaid, were ſucceeded by a Race of *Sophiſts*, who had no Wiſdom of Philoſophy, but that of Deſcanting, Diſputing, and Writing about what the Philoſophers had taught. — Now, the two Ways abovementioned, are not to be conſidered, as only the one better than the other, but in ſuch a Difference, as *Right* and *Wrong*, true and falſe, bear to one another. For there is no Poſſibility of entering, or taking one progreſſive Step in Chriſtianity, but as a *Sinner*, for it has no Errand but to the Sinner, has no Relief but for Sin, and nothing can receive it, but the Heart wounded, and wearied with the Burden of its own Sin. All the Goſpel is but a foreign Tale, a dead Letter to the moſt logically learned Man in the World, who does not feel and find in the

Depth

Depth of his Soul, that all the Reaſonableneſs, and Excellency of Goſpel Truth, lies in that Fund of Sin, Impurity, and corrupt Tempers, which are and muſt be inſeparable from Him, till in Chriſt Jeſus He is born again from Above.—Every other Confeſſion of the Reaſonableneſs and Excellency of the Chriſtian Religion, but that which the *Conviction* of Sin and Miſery in the Soul, makes of it, is but like the Praiſe of a *Stander-by*, who commends ſomething in which he has no Concern. And if the Doctor, in his Application to the Deiſts, had preſſed home this affecting Truth, which ſtands at the Door of every Man's Heart, and is the only Ground of Chriſtian Redemption, he had ſhewn a better Care and Concern for their Souls, and had done more to awaken them out of their Infidelity, than by all *that* Wit and Satyr in his *Dedication* of his Book to them. For Like begets Like; Love and Seriouſneſs in the Speaker, begets Love and Seriouſneſs in the Hearer; and He *that* has no Earneſtneſs towards Unbelievers, but that of perſwading them not to loſe their Share of the *Love* and *Mercy* of God in Chriſt Jeſus, towards helpleſs, fallen Man, muſt and can only do it, in the Spirit, and Language of that Love and Goodneſs, in whoſe Arms, He longs to ſee them embraced.

But as no Man ever came to Chriſt, but becauſe he was weary, and heavy laden with

with the Burden of his own natural Diſorder, and wanted reſt to his diſturbed Soul, ſo nothing can help Man to find the Neceſſity of coming to Chriſt, but that, which helps him to find and feel a Miſery of Sin and Corruption, which in ſome, the Care and Pleaſures of this Life, and in others, the Happineſs of finding themſelves Wits, and polite Scholars, never ſuffered them to feel before.

Our Lord's Parable of the *Prodigal* Son, contains the whole Matter between God and fallen Man, it relates nothing particular to this, or that Perſon, but ſets forth the ſtrict Truth of every Man's State, with regard to his heavenly Father. For every Son of *Adam* has every Thing in Him, that is ſaid of *that* Prodigal, he has loſt his firſt State and Condition, as he did, is wandered as far from his heavenly Father and Country, has abuſed, and waſted his Father's Bleſſings, and is that very poor Swineherd, craving Huſks in a Land of Famine, inſtead of living in the paradiſical Glory of his Father's Family; and of every Reader of that Parable, it may be juſtly ſaid, *Thou art the Man.* And no Son of *Adam*, do he what he will, can poſſibly come out of the Poverty, Shame, and Miſery of his fallen State, till he finds, and feels, and confeſſes from the Bottom of his Heart, all that, which the penitent Prodigal found, felt, and confeſſed.

I ſhould have had much Uneaſineſs, my Lord, in expoſing ſo many groſs Errors both in the Matter, and Manner of the Doctor's Books, did not my Heart bear me full Witneſs, that no want of Good-will, or due Reſpect towards him, but *ſolely* a Regard to That, which ought only to be regarded, has directed my Pen.

I am,

My LORD,

With all dutiful Reſpect and Veneration,

Your Lordſhip's moſt Obedient,

Humble Servant,

King's Cliffe,
Mar. 14, 1757.

WILLIAM LAW.

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